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THE DEITY OF JESUS CHRIST

According to the Gospel of John

S. W. PRATT

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THE DEITY OF JESUS CHRIST

The Deity of Jesus Christ

According to the Gospel of John

BY

THE REV. S. W. PRATT, D.D.,

AUTHOR OF

"The Gospel of the Holy Spirit," "The Life of Saint
Paul Harmonized Chronologically in
Scripture Language," etc.



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INTRODUCTION

The supremely important knowledge, as well as the most practical, is that which concerns God. One knows himself best who knows God best. It is not true, as Pope says, that "The proper study of mankind is man": the proper study of mankind is God. The sources of knowledge are God and Nature, and Man and the Bible. The study of Man involves the study of one's self; in one's relations to God above him, to men around him, and to the world below him. The first, his relation to God, is the highest, and the others, his relation to Man and Nature, are determined by this, and are important in their order of limitation. The problem may be put thus: given God, to find Man; or, given Man and Nature, to find God. The result will be the same in either case. In the Bible, which is unique, we have given God and Man in the God-Man, Jesus Christ.

The burning question of to-day, even more important than when Jesus was on earth is, "What think ye of Christ?" We of this generation must answer Pilate's question, "What shall I then do with Jesus, who is called Christ?" Is he the Christ? The answer to this dominates and decides all other questions. Peter's confession, "Thou art the Christ, the Son of the living God," is the foundation of the Christian Church, and Christianity is the greatest fact and force in this twentieth century as it has been in former centuries.

If there be one book of the Bible which may be said to outrank the others, it is the Gospel of John. It is the most read and best loved, because it treats of the person of Christ. If John did not know Jesus, then no one knew him; for John had not only the best, but the latest knowledge of Jesus. And John writes specially to prove the deity of Jesus. With John everything of heaven and earth, of time and eternity, was Christocentric. From his standpoint, the greatest thing that ever occurred on earth was the crucifixion of Jesus Christ.

This little book is an inductive study of the Gospel of John, to ascertain from an analysis and classification of its teachings what rank this Gospel gives to Jesus Christ. The answer found by this method is that Jesus Christ is Deity. And if this proves his Deity, much more does the whole Bible. The word deity is used in the title and elsewhere in this volume in preference to divinity, because the latter has been so refined away by usage as to mean less than deity, but when used here it is meant to convey its full meaning. By Deity we mean God, the self-existent and eternal one, Jehovah-God and Father-God, a spirit, infinite in his perfections, and almighty and free in his powers, the Creator and Sovereign of the universe, whose character is love.

We may not present any new facts on this supreme question; but by a new and, so far as we know, an untried method, we hope to make a new use of the old facts, and thus throw some new light on the great theme of John's Gospel. The testimony of any new witness will be eagerly heard.

A brief Christology of St. Paul and of The Hebrews has been added to show how they corroborate and strengthen the witness of John's Gospel concerning Christ. Special attention is called to the Tables in the Appendix.

The cry of many in the Church is one of alarm, "Back to Christ"! but to the writer that does not seem to be sufficient; it does not fully meet the wants of the Church after her twenty centuries of marvelous development. The Bible is a greater and better-known book than ever before. It has been found to anticipate the changes of time, and prepare the Church for whatever may come. And the Holy Spirit has been teaching and guiding the Church through the ages of its history. We know more of Christ than did even the early Christians, and the Holy Spirit is yet to give us new truth and show us more of the things of Christ, as God shall unfold his purposes to the world.

Let the watchword rather be one of courage and faith and victory, "Forward with Christ!"

CAMPBELL, N. Y.

THE DEITY OF JESUS CHRIST

I

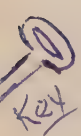
THE KEY TO THE GOSPEL OF JOHN

The Gospel of John has well been called "The Crown Jewel of Revelation." One may find in any chapter or verse of it most precious truth; but let one read and study the book as a whole, having in mind the author's carefully wrought plan and his chief object in writing it, and one will see whole ranges of truth otherwise undiscovered; truth glorious in its revelation of divine and heavenly things.

One who has not the combination of the lock will try in vain to reach the treasures of the vault; but possessing it, he has the key which fits the wards and the door swings open at his will, and its contents are at his disposal. With John's own key in hand, every section of the

book will open to us its richest treasures of truth. The writer will undertake to show that the key which he presents is the actual and only key to the Fourth Gospel; and then he will apply this key to it, section by section, and thus practically, and he hopes profitably, unfold its contents for the reader's benefit.

John himself gives us the **key** to his Gospel so that there might not be any doubt about his object in writing it. Following the Hebrew custom, as in the twenty-third Psalm, the text of the Gospel comes last instead of first. This key is found in the conclusion of the **twentieth chapter**:



"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

John's special object, therefore, in writing his Gospel was to prove to its readers that, "Jesus was the Christ, the Son of God." From this it follows, necessarily, that Jesus has eternal life in his power and gift, and that he will give this life to those to whom he has promised it. This

first and greatest truth is paramount, and the others are its corollaries.

The simplest and easiest way to master the contents of the Gospel will be to take its author himself as guide, and a practical application of his key will show that it will fit every section, which no other key does. The writer has for many years taught this Gospel in this practical way in teachers' meetings and Bible classes and has found it exceedingly profitable. Such an application of the key in a careful analysis, section by section, will be found to be the best exegetical commentary on its contents.

The questions of the authorship of the Fourth Gospel, and of the authors of portions of it, and of the date and place of writing, have no importance in this inquiry, which is to ascertain inductively from the book itself the object of its writer from his own view-point.

The historicity of the book is taken for granted. The facts are all before us and need only to be analyzed and classified.

II

THE GOSPEL OF JOHN NOT A LIFE OF JESUS

The Synoptic Gospels give us lives of Jesus, what he "began to do and to teach;" and each author writes from his own standpoint, whether for Jew, or Greek, or Roman. John, however, did not set out to write a life of Jesus, or to tell of his deeds and teachings except as they bore directly upon the object of his Gospel: to prove from them the Deity of Jesus, the Christ. He takes pains to say: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book." (20:30). He gives us plainly to understand that he excluded all other material. He selected his matter, omitting or using what others had written, or adding what they omitted, according as it related to his one purpose. The inference which some have made, that because John does not mention many important things found in the Synoptists,

therefore they are unhistoric, is entirely without foundation.

His is not therefore as some have called it a "Supplemental Gospel" or an "Historical Supplement," although there are in it many things which the others do not contain, and which are so far supplemental.

While there are **thirty-three** miracles or signs recorded of Jesus, John mentions only **eight**; and of these only **two** are found in the other Gospels,—the feeding of the five thousand, and Jesus walking on the water. The first he probably relates because the conversation following bears directly upon the topic of the book, and the other because it is necessary to the narrative. And it will also be found true of all the miracles that he records, that he does not dwell on the miracles themselves, but on the conversations following, which show the claims that Jesus made in connection with them as signs of Deity, that he was the Christ, the Son of God.

And the same is also true of the incidents he records, only twelve of which he gives in common with the others. The sign of the greatest

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divine manifestation is the incarnation of Deity in Jesus himself which John sets forth in his Gospel.

Nor does it appear that he wrote to reply to the criticisms of Christianity that had been made since the other Gospels were written, or to answer the Gnostics; although he does this indirectly and effectively. He attempts something far greater, and covers the whole ground by proving the Deity of Jesus; and so he claims more for Christianity than all other religions have claimed, and shows its superiority to them as manifesting God personally through his only begotten Son, Jesus, the Christ. He takes the idea of the Logos and glorifies it as belonging in its fullest sense, to Jesus, who was, he claims, the eternal Word, *pre-existent and incarnate*. John wrote of the divine person of Christ himself, greater than all he did and said, and witnessed by his deeds and words. He was the Christ, the Son of God. This claim of Deity for Jesus answered everything, and proved everything once for all, to stand for the Church in all time as the bulwark of her faith. He meets the great

question of his own age and of all the ages.

Here the words of St. Augustine are appropriate, "In the four Gospels, or rather in the four books of ~~one Gospel~~, the Apostle John, deservedly compared to an eagle by reason of his spiritual understanding, has lifted his enunciation of truth to a far higher and sublimer point than the other three, and by this elevation he would fain have our hearts lifted up likewise. For the other three Evangelists walked, so to speak, on earth with our Lord as Man.

"Of his ~~Godhead~~ they say but ~~few~~ things. But John, as if he found it oppressive to walk on earth, has opened his treatise with a peal of thunder; he has raised himself not merely above the earth, and the whole compass of the air and heaven, but even above every angel-host and reached even to him by whom all things were made, in the sentence, 'In the beginning was the ~~Word.~~'"

III

THE INTRODUCTION TO THE GOSPEL OF JOHN

Of all the great introductions there are none which can compare with those of the Bible: to the book of Genesis, to the Ten Commandments, and to the Gospel of John. For simplicity and fulness and majesty, the first verse of John's Gospel is incomparable. He strikes at once at the heart of his subject, stating the same truth that he claims to have proved in his conclusion, the Deity of Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was *God*." Here he claims of Jesus Christ that he was the divine Logos; even that he was eternal, and was self-existent eternally, and was also co-eternal in personal communion with the Father, and was also Deity; or the co-eternity, the co-equality, and the co-divinity of Jesus Christ with the

Father. Such claims were never made for any other, and are equaled only by like claims made by Jesus Christ himself for himself: "I am the bread of life," "I am the light of the world," "I am the door of the sheep," "I am the good shepherd," "I am the true vine," "I am the way, and the truth, and the life," "I am the resurrection, and the life."

He then repeats the claim for the co-eternal existence of Jesus Christ with the Father as the self-existing Logos and adds other like claims: that all things were created through him; that he was the Author of life, and the Light of men, the Revealer in his own person of the Deity. John meant that there should be no possible doubt that he ascribed fullest Deity to Jesus. To put this beyond question, he adds, "The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten of the Father), full of grace and truth." Jesus was the Christ, Deity incarnate and personified, tabernacling in the flesh, showing forth the being, character, will, truth, and love of the Godhead. This is the topic of the Gospel of

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John as set forth in its Introduction: Jesus is Deity.¹

¹ President Mark Hopkins enumerates the claims of Jesus as follows, all of which and more are made for him in this Gospel:

He claims: 1. To be a perfect teacher; 2. To set a perfect example, to be the model man for the race; 3. To be a perfectly sinless being; 4. That all men should love and obey him; 5. To work miracles as no other man ever did; 6. That in him the prophecies of the Old Testament were fulfilled; 7. That he himself would rise from the dead; 8. To be the final Judge of the world—Such were his claims—claims till then unheard of, undreamed of, by the wildest and most extravagant imagination." *Evidences of Christianity*, p. 235.

See also Cambridge Bible, John, pp. 62, 67. Lightfoot's Biblical Essays, p. 23; Westcott's Bible Commentary, Introduction to John; Weiss, Introduction to the New Testament, II, p. 376; Cambridge Bible, John, Introduction, p. 34; Abbott, p. II, 12.

IV

THE ARGUMENT OF THE GOSPEL OF JOHN

It is a vitally important fact in tracing the object of John's Gospel, and one not sufficiently noticed, if indeed at all, that the word οὖν (translated, "therefore," "then," and "so") occurs 193 times in this Gospel; showing that the book is one linked, cumulative argument for the Deity of Jesus Christ, and this subject is referred to in making the argument not far from 200 times. This will appear in the table of the Appendix, and in the analysis of the book itself.

It is noteworthy that in the reports of the discourses of Jesus himself in chapters 14-17, this particle does not appear as in John's writing, being found only twice, a fact which shows that it is a favorite of John's and marks his style, and differentiates it from that of Jesus.

Another particle, ἵνα with the force gen-

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erally of "in order that," is found 141 times in John's Gospel. This indicates that he wrote also with frequent reference to the purpose for which anything was done or said, and thus adds the cumulative force of the purpose to the sequence expressed in the use of οὖν, "therefore."

The name "Jesus" is found in John 242 times, 99 times more than in Matthew, and 158 times more than in Luke, showing how closely he keeps to his object of writing of the person of Jesus. He also uses other names of Jesus, as the "Son" 19 times, the "Son of God" 9 times, the "Son of Man" 13 times, the "Life" 22 times, and the "Light" 25 times; besides the names, the "Holy One of God," the "Lamb of God," and the "King of Israel."

The relation of the Son to the Father is a strong point in the argument. The word Father occurs 140 times in this Gospel—in chapter 5, fourteen times; 6, eleven times; 8, twelve times; 10, thirteen times, and in the discourse of Jesus to his disciples, chapter 14, twenty-three times. John as well as Jesus meant that there should be no doubt about this claim. The

miracles and narratives are generally followed by conversations which bear on the question of the divine sonship.

The relation of father and son among the Jews, as now in the East, was the most intimate possible, and dearer than any other, and for this reason it was used to express the relation between Jesus Christ and the Father. The term "only begotten" intensifies it, and emphasizes the relation from the Jewish standpoint as fully as it can be expressed in words. As in the use of the word *Logos*, the word Son half conceals and half reveals the truth, because of the weakness of human language to express the divine unity. It is not intended to convey the idea of birth or derivation, but to express the incarnation of Christ as God-man, the revelation and manifestation of the Deity. John starts with the claim that the Word was Deity, and became flesh to be the Word.

John 3:

Jesus himself claimed, over and over and over again, that he was pre-existent, that he was with the Father and knew all the things of the Father, and was taught by the Father all that he

knew, and to do all the Father did, and was told by the Father all his secrets and will, and that the Father gave to him his own authority, and sent him and committed all things into his hand. He came from the Father, and he alone declared him, and revealed heavenly things. He came in the Father's name and stead, and sought his glory and did his will. He was in communion with the Father, was in the Father and the Father in him, and was one with him. The Father gave him the Holy Spirit without measure, and the Spirit was with him and filled him and testified to him, and should come in his name and glorify him in administering the affairs of his Church in the world. All things of earth should turn on the treatment given to Jesus as the Son of God. Its judgment was put into his hands.

The Jewish father, who gave his son his own name, and taught him all he himself knew, and to do all he himself could do, and left him his secrets, who counted it the greatest calamity not to have a son for his successor, would not fail to understand the meaning of the name, the

Son of God. It was for this divine claim that the Jews charged Jesus with being a blasphemer, and for this by their law he was indicted and put to death on the cross.

Besides these words, which pertain directly to the argument, there occur also frequently other words belonging to the secondary proposition, that Jesus gives eternal life to those who believe in him. *Life* is found 55 times and *eternal life* 17, and the word *believe*, or *believe on*, which is the condition of life, 96 times. The word *world* appears 76 times where Jesus' relation to the world as supreme is brought out. John 3:16 shows how these words pertain to the argument: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Other words which John uses frequently are *οἶδα* and *γινώσκω*, meaning *to know*, and *to know thoroughly*; the first 79 times, and the second 52 times, showing with what certainty the claims are made.

The word *witness* remains to be noticed, which

is the key word in tracing the argument, and is found 46 times. John's plan seems to be to call up witnesses, either persons, or signs or discourses, to testify to what they know or say of the person and doings and sayings of Jesus which bear upon and prove his deity. And it will be found, as appears in the analysis of the contents of the Gospel, that every section is occupied with the testimony of some witness on the main subject, with such other incidental evidence as bears on the secondary topics. It is also noteworthy that the witnesses are called in the chronological order of the facts, which order is not always followed in the other Gospels.¹

Particular attention is called to the table of key words, which brings out vividly the relation of these words to the argument and to the object of the Gospel.²

¹ Appendix III, p. 155, 156.

² Appendix I, 153.

V

THE NAMES AND TITLES OF JESUS

The names and titles given to Jesus in the New Testament are not only significant and instructive, but show in their use and order the development of the belief in his Deity. They also bring out the Messianic purpose in John's Gospel, and his particular interest in the Jews. The name Jesus was his common name, meaning the same as Joshua in the Hebrew; and except to the few who knew of its personal application as Saviour as revealed to Joseph and Mary by the angel at his birth had no special significance. It was a favorite name among the Jews as Jesus is now among the Spanish.

Jesus occurs singly in Matthew 143 times, in Mark 80 times, in Luke 84 times, and in John 242 times, by which it appears that John used it much oftener than the others. This he did for a purpose. When there was added to Jesus the

title, the Christ, or Messiah, which made the claim that he was the eternal Son of God, immediately there was aroused a deadly antagonism in the breast of every Jew. They not only despised and rejected him as the Christ but crucified him as a blasphemer for claiming this name. In this title was the whole argument for the deity of Jesus.

The names Jesus and Christ are found coupled together only eight times in the Gospels, and then usually to raise the question if he were the Christ, except when John uses them to claim that he is the Christ. The name Christ is found 47 times in the Gospels; but generally only to raise the question and not to state a fact. This makes Peter's confession, "Thou art the Christ," specially significant.

He is also called the Son of God, and the Son of Man, by which the Jews would understand that the Christ was meant, and the Gentiles the Deity. When we come to the Acts a great change is noted, where the name Jesus appears forty-three times, and he is called Jesus Christ sixteen times, and Christ directly fourteen times.

In Paul's Epistles we find a still more striking change. In all of them he uses the name Jesus alone only eighteen times, but couples Jesus with Christ thirty-two times, and the Greek often has the article, when he would say emphatically Jesus, *the* Christ. After a time he gives up the common name entirely, and boldly calls him Christ alone. This occurs two hundred and fifty-seven times, until finally, that the Greeks and Romans may not fail to know whom and what he means, that Christ, the divine One, is Jesus of the Jews, he uses the name in that order, Christ Jesus, eighty-two times. He also uses for a purpose the fuller name, the Lord Jesus Christ, fifty times, and Jesus Christ, the Lord, thirteen times. By the very order of the names he states a truth, and never uses them at random.

It was probably because the believers at Antioch used the name Christ so frequently and assuredly as claiming his deity that they were called "Christians." To the converted Jew he was Jesus the Christ. Paul as a Jew born out of Palestine, although a Pharisee of the Phari-

sees, the more readily after his conversion accepted Jesus as the Christ the Son of God, and the Saviour of the world; and while he never ceased to love his countrymen, and would make almost any sacrifice for them, he was broader for his foreign birth than most of them, and of a more liberal culture, and better fitted to be the Apostle to the Gentiles.

John, being a Palestinian Jew, came later into sympathy with the Gentiles, and labored with them and wrote for them that they might believe in Jesus as the Son of God.¹

¹ Special attention is called to the Table No. 2 in the Appendix, which shows clearly the evolution of the names of Jesus in the New Testament.

VI

THE WITNESSES TO THE DEITY OF JESUS IN THE GOSPEL OF JOHN

The witnesses whom John calls to testify are many and varied. In an analysis of the book we find threescore or more witnesses, or events, giving their evidence in favor of the claim that Jesus is the Christ, the Son of God. For so great a claim there should be the most reasonable evidence. The first witness is John the Baptist, who held an intimate relation to Jesus as his forerunner, and directed his own disciples to Jesus. He was ranked as a prophet by the people, and as the Elijah of the Prophets. His witness was prime authority, and he is called up twenty times. Separate disciples testify, and again all witness to what they have seen and heard together. A Sanhedrist, and a Samaritan woman, and a Roman nobleman bear witness. Those whom he healed add their evidence

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in connection with the signs of which they were the subjects, as also do those who saw the signs. Even the Scribes and Pharisees give unwilling testimony, bringing out by their cross-questioning the very truths they would prove false. The Roman soldiers, and Pilate, and even the Prophets, add their evidence. And the works and words of Jesus himself are related, which give strongest proof of his claims and power and character, while his resurrection from the dead seals the whole. The general divisions of the book show that these witnesses were called in chronological order.¹

The intense personality of the quotations of the conversations of Jesus shows that they are

¹ General divisions: First, The Introduction (1:1-14); second, the Witness of **John** the Baptist (1:14-26); third, the Witness of the **first disciples** (1:37-54); fourth, the Witness of the works and words of Jesus before the world (2-12); fifth, the Witness of the last **words** of Jesus to His disciples (13-17); sixth, the Witness of the sufferings and death of Jesus (18-19); seventh, the Witness of the resurrection of Jesus (20:1-29); eighth, the conclusion of the argument for the Deity of Jesus (20:30, 31); ninth, the Witness of additional **proofs** of his resurrection (21). For sample of the testimony see Appendix III.

both in matter and style nearly verbatim, and this adds great force to their evidence. This appears also from the fact that Jesus uses the personal pronouns four hundred and fourteen times; "I" one hundred and thirty times, and "Me" two hundred and eighty-four times. When to these is added his authoritative, "Verily, verily" twenty times, the testimony becomes still more personal. Out of his own mouth Jesus may best be judged.

The Gospel of John is a carefully planned treatise from beginning to end. And its argument is cumulative. We have already noted the use of the particles "οὖν" (therefore) one hundred and ninety-three times, and "ἵνα" (in order that) one hundred and forty times, as showing the logical character of the book. John was a close reasoner, and we see in this strong argument something of that power that made him "A Son of Thunder." A characteristic name for this Gospel would be "The Logical Gospel." Paul expressed his determination to serve Christ singly in, "This one thing I do"; so John might have said, "This one thing I write, Jesus Christ

is Incarnate Deity." Once for all he would settle the question that Jesus was the Messiah of the Prophets, the Christ of the Jews, and the Son of God for the world. He knew no other rank for Jesus, and had no other Gospel.

Other key words are also used in constant repetition which refer to the topic of the book and also add great strength to the argument, such as:— "Father," "Son of God," "Son of Man," "Eternal life," "Know," "Believe," and "World." An understanding of their meaning and use and force will give a correct interpretation of the teaching of the book. Of these key words the most important are "Father" and "Son;" the first being used one hundred and forty times; and the other as "Son" eighteen times; as "Son of God" nine times; and as "Son of Man" thirteen times. The author's exact meaning in the use of these words in their relations will determine what he teaches concerning the deity of Jesus Christ. To ascertain this these words have been studied, each in its place, to find out its obvious meaning, and then they have been classified and combined,

and thus by a fair induction their teaching as a whole has been determined. Their use in other books written by John and in the rest of the New Testament will aid in finding their meaning in the Fourth Gospel. When to these we add the meaning and use of the other key words, we shall gather the full force of John's evidence concerning the Deity of Jesus Christ.¹

No sooner, however, do we begin to consider the relation of Father and Son as here used than we find a constant reference to the pre-existence of Jesus Christ, and to a divine mission to earth. A previous study of these relations will be necessary as preparatory to the understanding of that relation; and these will be first considered.

John's Gospel is the latest revelation of divine truth, and the highest and best interpretation of the relation of Jesus Christ to God and Man. It presents him not only as revealing the Father, and as *one with the Father*, but as com-

¹ It has not been thought necessary to give references to the passages containing the key words as grouped. They are familiar and can be traced in any concordance. Some passages are necessarily repeated under different key words.

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ing to earth as the Son of God with divine gifts and blessings for man. Its author was an eyewitness of that which he writes concerning Jesus, having lived in the most intimate fellowship with him; and was best beloved by him; and he also had spent over fifty years in his service as an Apostle. Such testimony is stronger than that given at the time of the occurrence, because tested by time and experience. One who was in his youth a student under President Mark Hopkins, and then felt something of the power of his teaching and the molding touch of his influence, would now, after forty-five years, appreciate their value as was not then possible.

This Gospel is John's mature conviction, based on personal knowledge; and he also writes as a sworn witness with full responsibility for every word, and challenging a thorough cross-examination. His testimony is personal, particular, and specific; giving names, times, places and circumstances, so that it may be tested. From him, if from any one, we learn who Jesus Christ claimed to be, and who he is, and what his mission was to the world. The answer to these

questions he says was his one object in writing this book; and he would convince us that Jesus is the Christ, the Son of God, revealing the Father to the world. When we consider further the quality of the truths to which John bears witness it adds immensely to the importance of what he writes. He presents Jesus as the most exalted conception of Deity, and at the same time as the perfection of manhood. As he writes with a full knowledge of Jesus, so he claims that Jesus spoke from an intimate knowledge of, and companionship with, the Father.

And the person of Jesus Christ must be greater than anything he said or did, and greater than the sum of them; and greater also than anything that can be known of him or told of him. Knowing now the character and competency of the author, and the object of his writing, and the general plan of the book, we are ready to hear his witnesses and their testimony in detail. If their evidence is not sufficient, then we cannot accept the conclusion of the book; if it be true, then we shall find "The true God and eternal life."

VII

THE DIVINE PRE-EXISTENCE OF JESUS CHRIST

Just as the book of Genesis in its first words asserts the eternal being of God as the Creator of the heavens and the earth, so John, in the unparalleled Introduction to his Gospel, goes back to the beginning, and starts with the eternal pre-existence of Jesus Christ as the necessary foundation to his claim to Deity. He was in the beginning the Word, eternal in being; and was also with God in personal unity and co-equality; and was also God. It was because of this that he was and could be the Word, and could manifest God in the flesh as Creator of all things, and be also the Light and the Life of the world. What he was and said and did was divine, and declared Deity. He could not claim this without pre-existence and eternal divine being. These were necessary to divine incarnation. Over thirty times in this one book Jesus

is said to have claimed that he was sent forth from God, the Father; and this claim, found so many times in so few pages, unites with the other key words of the book in the proof of his Deity.

It will not be necessary to notice each of these passages in detail, or to designate them in a footnote, but their substance is that Jesus was eternally with the Father, and knew the Father, and came forth from the Father for he was with him; he came from Heaven, the Father's dwelling-place, and had seen the Father as no other; and was sent by him, and proceeded forth and came from him as no other, and with divine authority and power. Those who heard him understood him clearly to make this claim of pre-existence and divine equality; and in one marked instance when he said, "~~Before Abraham was born, I am,~~" the "I am" conveying the idea that he had a right to the title Jehovah, the Jews accused him of blasphemy and would have stoned him; and if he was not pre-existent and divine he was a blasphemer, and deserved to be stoned to death according to their law.

As Jesus came forth from the Father, so also

he repeatedly claimed that he should **return** in like manner, when his mission was fulfilled; and he prayed, in his prayer with his disciples, that the Father would glorify him with the glory he had with him before the world was. The disciples could not understand, until after he rose from the dead by his own power and ascended into glory, how these claims could be true, and consistent with what he said of his dying that he might establish his universal and eternal kingdom. Nor indeed did they take in its full meaning until after the Holy Spirit was given at Pentecost. Jesus alone dwelt in the bosom of the Father in the most intimate and equal relationship, and was the only begotten from the presence of the Father, and pre-existing divinely.

It is impossible to frame language that shall express more fully and strongly than does that of John the eternal divine pre-existence of Jesus Christ, the Son of God. If this does not claim Deity for him, it cannot be claimed.

In harmony with this claim so often set forth by John, is the record of Luke concerning the wonderful angelic appearances previous to the

birth of Jesus, and the special manifestation of the Holy Spirit at the time of his birth; and also the song of the angel choir giving glory to God in highest heaven for the birth of this divine child, which brings peace and good-will on earth.

Such an incarnation was in keeping with the teaching of the Old Testament concerning the coming of the Christ; and the Jews were living in expectation of his coming, and every Jewish mother hoped to be so blessed among women as to be chosen of God for the incarnation of the divine Son. All nations were to be blessed in Abraham's seed, and Matthew claims that the prophecy of Isaiah belongs to Jesus, "Behold, the virgin . . . shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, God with us." John the Baptist claimed the same for Jesus when he said, "This is he of whom I said, After me cometh a man who is become before me: for he was before me." He himself was sent on purpose to prepare the way for, and to proclaim the coming of, the Messiah.

John says further in the Introduction to his Gospel, as showing what he would prove, "The Word became **flesh**, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth,"—God incarnate. And he adds this most emphatic statement, "No man hath seen God at any time; the only begotten Son," or God only begotten, "who is in the bosom of the Father, he hath **declared him**." As he came thus from Heaven, and was the only one so begotten, the idea of birth is used to express the continuance in this world of the equality and unity and authority and fellowship and love of the Son of God in the flesh. Heaven could do nothing greater or better for earth than to send to it the incarnate Son of God, the Christ. It was eternal life to know him whom God had sent.

VIII

THE MISSION OF JESUS CHRIST TO THE WORLD

Intimately and necessarily connected with his pre-existence and divine glory, was the fact of the mission of Jesus Christ to the world, to which he continually refers as giving the object for which he came out from the Father, and for which the Father sent him. The word "world" is used ~~seventy-eight~~ times in the fourth Gospel, and in about half of these it refers to the earth on which Christ came to live and in the other half to the people of the earth, and generally to those outside of the church or the kingdom of God, to sinners perishing.¹ According to John Jesus came, and lived, and died, and rose again, in the clear consciousness of a divine mission to the world. He came with the full knowledge of the divine purpose, and with the Father's authority and sanction; and he was sent by him.

¹ See Table of Key Words, Appendix I.

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He did his will in all things and was obedient unto death. And he had without measure the presence and gift of the Holy Spirit, who sustained him in all his mission. He came to be the Word, to give light and life to the world, to establish the kingdom of God over the hearts of men. He came into the world which he created, and to its people who were his own, that they might recognize and receive and believe on him as the Christ, the Son of God. And the fact that his own received him not showed their desperate need of him. He was named Jesus, Saviour; and anointed Christ, the divinely sent One. As the Son of God he came with eternal life for the world in his power and gift.

He was an ambassador extraordinary and minister plenipotentiary from the Court of Heaven to Earth, with all authority in his hands to speak and act, and to be heard and believed in as the Father himself; and he revealed heavenly things and was attested with proofs and signs of Deity. He spake divine words and did divine works, and at last rose from the dead; and in turn he authorized his disciples and sent out his

apostles after him to continue and establish his Church unto universal and eternal kingdom, and promised his presence with them unto the consummation of the age. The householder, when his husbandmen refused to hear his servants, as a last resort, sent his son to receive the fruits of his vineyard; so God sent his Son into the world to set up his kingdom.

The word “ἀποστέλλειν,” (to send), indicates that Christ was specially sent at a definite time, and for a definite work that no other could do, a work worthy of Deity. He was sent as the Son already, and not to become a Son. One from Heaven, who dwelt in the bosom of the Father, was sent on a glorious world mission. After full preparation, and when all things were ready, in the “fulness of time,” the Christ came. That was a crisis in the world period which might well mark time before and after. The kingdom of heaven was at hand, personally enthroned in Christ. A divine incarnation was not unworthy of its King, and Christ said to Pilate, “To this end have I been born, and to this end am I come into the world.”

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It must have been some awful calamity in earth, some infinite need of the world, and a most glorious mission before high Heaven, that should send the Son of God from the bosom of the Father into the world. At his baptism a voice from Heaven declared, "Thou art my beloved Son, in thee I am well pleased." He was thus anointed for his kingly office. And his death, whose shadow was ever over him, was the very glory of his mission as its condition, the purchase of eternal life. And his resurrection, with its attestation of his authority and Deity was its fitting close. And with his authority he prepared and qualified and sent forth the Apostles in his name to establish his Church on earth, and with her he now abides by the Holy Spirit. The eternal Son of God was alone equal to the mission of the world's salvation, and he is able to save to the uttermost. His kingdom shall come on earth as in heaven. The work and glory of missions is the most heavenly work done on earth, and to the Son of God shall ever be ascribed the kingdom and the power and the glory

IX

THE FATHERHOOD OF GOD

We come now to consider the relation of Fatherhood as set forth in John's Gospel. In the Old Testament we have Jehovah-God, the absolute and supreme being, the self-existent and eternal One, the creator and upholder of the universe. In some of the **Psalms** and elsewhere God is spoken of as being in the likeness of a **father**; but specially in the New Testament is he presented as a Father-God, and his name is Love. This is John's favorite idea of God, as incarnated in Jesus Christ; and Paul's best name for God is, "The God and Father of our Lord and Saviour, Jesus Christ."

The fact that the word "**Father**" is used one hundred and **forty times** in this book, and always in the conversations of Jesus, shows that it is a very important key word, and denotes an intimate and peculiar relationship. In the four-

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teenth chapter alone it occurs ~~twenty-three~~ times, and gives the point to the discourse; and this chapter is the favorite chapter of most Bible readers. Its teaching is that Jesus is to be known and received and believed in and prayed to and loved and obeyed as the Father, who is personally manifest in him whom they see and know. The use of the word here has no reference to fatherhood and sonship as to birth, but refers to personality and relationship as one. And this discourse, as has before been noted, is as nearly verbatim as any record of the sayings of Jesus, and is in his own style, since John's favorite word, *οὖν* (therefore) does not appear in it; and the same is true of the next three chapters.

We have already noticed what is taught in the book of the pre-existence of Jesus Christ as a divine person, who was so near to the Father and so one with him that he dwelt in the bosom of the Father, a figure which expresses as strongly as possible their divine unity. The relation expressed in Fatherhood and sonship was fixed in Heaven from the beginning, and was

manifest in Christ's becoming "The Word" to the world. It was not his incarnation that made him the Son, but his sonship that fitted him to become incarnate. In this relationship he was the only begotten from the beginning. The words father and son expressed to the Jew the highest, and closest, and dearest relationship conceivable. No other, drawn from earthly sources, could describe so strongly as these an inexpressibly intimate divine relationship. The word "Father" has in it the reverence and honor and authority and love of parent, and teacher, and priest, and elder, and senator, and king. So Washington was the Father of his country. Priests are called "Fathers" and so are the Elders of the Church. The word is used anthropomorphically as the best possible, but it fails of its complete meaning and God must be joined with it, as in "The God and Father of Jesus Christ" to express its full force. Father, husband, and brother might all be united for this purpose.

The doctrine of the Trinity that there are three persons in the Godhead, the Father, the Son,

and the Holy Spirit, is a Bible doctrine alone, and depends for its credibility entirely upon the authority of the Scriptures.¹ Man could not have conceived of it. It may be illustrated, but cannot be understood, any more than God himself. The words "Father, Son and Holy Spirit," express the divine relationship of the Godhead, mysterious but glorious; and they also express a relationship between God and man, and are the best words for this purpose. Baptism is into the Name of the Father, and of the Son and of the Holy Spirit, or into faith in them in their relations to us. When Christ taught his disciples to pray, "Our Father in Heaven," he used this earthly illustration in a figure to show the freedom of approach of the creature to one so hallowed in name. And here "Our" applies only to Christians. Nowhere does Christ class himself with others in their relation to the Father, this being his peculiar and unique relation.

Fatherhood is not therefore intended by Jesus or John to be taken in its literal sense as a pro-

¹ Gospel of the Holy Spirit, p. 1.

genitor, but means infinitely more, even the closest and dearest possible unity and fellowship. And the larger the meaning given to it the more blessed becomes the gift by the Father of his Son to the world. Jesus says that God as his Father had told him all that he himself knew, so that he was one with him in knowledge, and because of this he was sent into the world as "The Word." Again the Father had told him all his secrets and plans, and put all things into his hands, even his eternal purpose.

He had also clothed him with his own authority and power, and sent him into the world on a special mission, of salvation, a mission which he alone could fulfil. He who had seen and known the Father, as one who dwelt in his bosom as a Son, could fully reveal him. A little girl who wished for some reason to speak to the Queen, undertook to enter the gates of Windsor Castle, when she was stopped by the guard, from whom she fled, frightened and weeping. The Prince of Wales just then happened along, and inquired of her trouble, gave her his hand, and offered to take her in to the Queen. But when she

reached the gate, she was still afraid to enter, until she saw the soldier stand aside and present arms to the Prince, when she followed him to the presence of the Queen, who received her graciously for the Prince's sake.

After Jesus told his disciples about his Father's house, and promised them that he would go and prepare a place for them, and come and receive them to himself, and after he assured Thomas in that most divinely personal assertion, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me," and that knowing him they should know the Father, Philip still says, "Show us the Father, and it sufficeth us." Jesus replies, when you have seen me you have seen the Father, I am in the Father and the Father is in me. I speak his words and do his works. I and my father are one. It is impossible to express in words this divine relationship. The fatherhood consisted in being, from the beginning, one with Christ in divine knowledge, and fellowship, and power, and love, and in sending him from his bosom into the world to become the Word, the life and the light

of men; the Saviour of the world. And the Father said of Jesus, by a voice from Heaven, "This is my beloved Son, in whom I am well pleased; hear ye Him."

X

JESUS CHRIST AS THE SON OF GOD

What John meant to convey by Sonship, he states in the summary of his gospel, where he says that he wrote it that he might witness concerning Jesus so that we might believe that he is the Christ, the Son of God, and through believing have eternal life. The Son is the Christ. Whatever the Old Testament taught of the Christ in his relation to God, that Jesus was in person, and office, and character, and work; and what the Greek would understand by the Son of God, that Christ was in his filial relation to the Father.

At his baptism he was declared with heavenly authority to be God's Son, undertaking and fulfilling an office which expressed his Sonship. John the Baptist witnessed that he was the Son of God. So did Andrew, and Peter, and Nathanael. Four times John calls him, "The only

begotten Son," as in Hebrews it quotes from the second Psalm, "Thou art my Son, this day have I begotten thee," and, "I will be to him a Father, and he shall be to me a Son;" which cannot refer to paternity as in the flesh, for he was not then in the flesh, but to something infinitely greater, even a divine unity and relationship pre-existing, which is feebly expressed in the words "Only begotten," the dearest and closest earthly relation; so in a figure from the best of earthly things Heaven expresses the home and happiness of God's presence and glory. Jesus is begotten in the sense that he came forth from the Father on a divine mission to earth, and took upon him man's nature that through the virgin birth he might incarnate the Father, and manifest him to man as the Christ, the Son of God. The name given him at birth was Jesus, or Saviour, a name which shows his mission: to give eternal life, an enduring and æonial life, fulness of life and well-being, which man could not have except through his so coming. Coming from above he was above all, for he alone came down from Heaven; and he brought a message, which was of infinite

importance, which made him the very light and life of the world. These he was, for he had seen and known and fellowshiped the Father in his pre-existence, and came from his bosom to be begotten, or go forth as the Christ, the Son. He became flesh that he might be the divine Word, and speak for and from and as God, with divine knowledge and authority and power in his own person. He was the only begotten God, and God manifest in the flesh.

Because he was the Son the kingdom of God came with him, and was put in his hands for the world. He knew the Father's will, and did his works, and executed his purposes. He was not only a king's Son, but a king himself; so he said to Pilate, "To this end have I been born, and for this end am I come into the world, that I should bear witness unto the truth," that which he himself was. He had legislative, and executive, and judicial power in the Kingdom of God; and repeatedly does he declare that its judgment is in his hands from the Father.

Again, the Son is so one with the Father that as they treat him, so they treat the Father, and

will be treated by the Father. Because he is the Son he is to be believed, and believed in, and trusted as the Father himself. This claim to be believed runs through every conversation, as that for which the Father sent him to be his Son, even that he might be believed on unto eternal life, because he was the way, and the truth, and the life. The very name of the Father was in his hands and no man cometh to the Father but by him. He had the divine power of attorney, his seat was on the throne. To confess that Jesus was the Christ, the Son of God, was to receive his gift of life.

The Son also had divine life in himself, so that he could say with the utmost assurance, which otherwise would have been blasphemy, "I am the resurrection, and the life," and "I and the Father are one."

While he was in his human nature Jesus was all the time conscious of his divine sonship and earthly mission. When he went up to the temple at the age of twelve, he was in his Father's house, or about his Father's business. The only way to account for his precocity and development

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as a man is that he was from his birth in the most intimate fellowship with the Father, especially with reference to those things that pertained to his mission to the world as the Son of God. He permitted John to baptize him as the Son of God and was heaven-attested. Those who heard his words and saw his works testified that, although he was a man, yet never was man like him; and this has been the testimony of the ages. Napoleon said, "I know man, and I tell you that Jesus Christ was not a man."

Indeed he transcends the human so far that he cannot be classed with man; and John wrote in every chapter to prove that he was more than man, even the only begotten and divine Son of God. The claim is so stupendous that it is beyond the knowledge and power of man to fabricate it. His person grows more wonderful with the experience of the ages. He is greater than Christianity, he is its author and head and life.

Sonship is the reciprocal of fatherhood; it means oneness in being, in unity, in person, in purpose, and in Deity. According to John's

Gospel, there is given to the Son divine knowledge, divine authority, creative work, revelation of heavenly things, forgiveness of sins, super-human works, the gift of eternal life, the gift of the Holy Spirit, the power of the resurrection, the judgment of the world, and heavenly glory. Because he is the Son he is to be equally accepted, believed, trusted, obeyed, loved and worshiped with the Father. Jesus is the Christ, the Son of God. If he is not Deity with whom shall he be classified? Who is he?

XI

JESUS CHRIST AS THE SON OF MAN

The name by which Jesus loved to call himself, and which he seemed specially to delight in, as showing his human origin and oneness with man, was "Son of Man." This name we find eighty times in the Gospels, but only ten times in John's Gospel, which is concerned with the divine rather than with the human name of Jesus. John uses it only in giving the words of Jesus, and no one besides Jesus himself uses that name. The Jews made great use of the word "Son" as a term of reverence and honor as well as of natural relation, and to be the father of a male child was a proud title.

On account of his pre-existence and eternal generation, Jesus calls himself in his incarnation, "The Son of God," claiming equality with the Father and participation in the divine nature. For the same reason, because he partook of the

nature of man in his human origin, as the first-born son of Adam and the head of the race, he calls himself "The Son of Man." He was also by birth and lineage the son of Abraham, and the son of David, through whose seed all nations were to be blessed. Being at once the Son of God and the Son of Man he is the Advocate and Mediator between God and man as is no other; knowing and touching God on the one hand, and knowing and touching man on the other.

To be known, any being or attribute or grace must be incarnated and personified, and the divine love most of all. It was the manifestation of truth and kindness and power and love in Jesus, that made those who saw it call him the Son of God, and this also attracted them to him as a fellow-man. The highest name of God was love, and Jesus was its greatest manifestation. If he would be known as a brother man it was necessary that he should be in the likeness of man, should be tempted as a man, should have the feeling of our infirmities. And he must also be without sin to be an ideal and perfect man, the model and exemplar of the race. He must be a

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perfect pattern of heavenly things in disposition, and speech, and obedience, and suffering, and in all life, that he might manifest the Father as God-Man. He was a man, Jesus, and also, the Lord Jesus; and more, the Lord Jesus the Christ and our Saviour. While he was the son of Mary in the flesh and recognized her as mother, yet he does not call himself the son of Mary, but the Son of Man. To her he said, when as a boy he tarried in the temple, "I must be in my Father's house;" and at the wedding in Cana, he addressed her as "Woman." Jesus might well have called himself the Father's brother, and as well the elder brother of man. In Jesus as Son of Man we have the humanity of God and the divinity of man, one divinely human and humanly divine.

These things John claims for Jesus in the introduction to his Gospel, when he writes, "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth." Here it is clearly declared that Jesus was eternal in being, and with the Father, and was divine; and

that he became incarnate so that we saw and knew him as the only begotten of the Father, manifesting as the Son of Man the divine grace and truth.

To Nathanael Jesus declares that he shall see Heaven open, and the angels of God ascending and descending on the Son of Man; and to Nicodemus he says the Son of Man came down from Heaven as no other man, because he is in Heaven. Again as the Father hath life in himself, such life also hath he given to the Son, including the power of resurrection to eternal life; and to the Son of Man is given also authority to execute judgment, claims which are often repeated.

As the Son of Man he offers, in a striking figure, to give food to the world, which abideth unto eternal life, even his flesh and blood, and to give the water of life. He says that the Son of Man shall ascend up where he was before in his pre-existent glory. And to this he also refers in what may be called the Lord's own prayer, when he prays the Father to glorify him with the glory he had with him before the

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world was, and adds that he has manifested him to the world and the world knows that he came from God and was sent by him. The proto-martyr Stephen, full of the Holy Spirit, saw Heaven opened and the Son of Man standing at the right hand of God, and to him he committed his spirit. Twice Jesus says the Son of Man shall be lifted up, as was planned before he became incarnate; and by this he shall draw all men unto him; and in his parting words he tells his disciples that the Son of Man is about to be glorified of the Father.

The Son of Man and the Son of God are thus declared to be one on earth and in Heaven, and he is clothed with divine authority as one with God.

XII

JESUS CHRIST ~~GOD~~ MANIFEST IN THE FLESH

St. Paul writes to Timothy that it is a great mystery of godliness that God was manifest in the flesh. In many ways he is manifested in all his creations, and especially in man, the highest of them, but in Jesus Christ his Son we have the supreme manifestation of God for a specific purpose,—to save the world. John presents Christ not only in the likeness of God, but as God. The title of this chapter gathers up the manifestations of Christ both as Son of God and Son of Man, God-Man. God must appear to men in the flesh objectively if he would be seen and known/ as Deity, face to face. Men want to know him as they know each other, and this demands an incarnation. Christ, who dwelt in union and communion with the Father in eternal existence as the only begotten Son, could manifest him as no other; and for this he became incarnate.

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In connection with his pre-existent life, we find records in the Scriptures of **theophanies**, where God appeared in the **flesh** to men, but especially is there a record of One who shall come in the fulness of time to be the Messiah, who shall deliver his people. His coming was the theme of their songs and their hopes and their prayers, and for him they waited longingly, in glorious expectation. The wonders attending the birth of Jesus led many to believe that the time was at hand. The angels sang of his glory. At his baptism John the Baptist proclaimed that he was the One who should be manifest to Israel, and the Holy Spirit descending from heaven announced him the beloved Son of God, and anointed him the Messiah, the King, who was to be heard as God.

And now John declares that he is the Word, who was in the beginning with God, and God; manifesting his person, and mind, and will, and heart, as the word manifests the thought; and also that he is more than a manifestation or emanation of God, he is the Life of the world and its Light and Creator; and again he says that he

became flesh and dwelt among us, and we beheld in him the glory of the Father, and the fullness of grace and truth. Further, he was the only one who had seen and known the Father in the heavenly life, having dwelt in his bosom, and so could declare him. He not only knew the Father fully, but was specially sent by him to manifest him, to the world. As the Son he would be like him in person, and knowledge, and will, and character, and rank. Flesh could not see the truth unless embodied, nor could spirit while dwelling in a body see pure spirit.

How, then, did Christ manifest God in the flesh? John, who was the disciple whom Jesus loved and who had the most intimate fellowship with him, could best tell us. First, he manifested him to our senses by his incarnation, that we might see him with our eyes, and talk with him, and walk with him, and eat and drink with him, and thus know him in common life. He had only to manifest himself in being, and character, and life, as a man among men, that men might know God.

Second, he manifested God in character. He

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was a perfect example in all things. He did all things well. He was holy, harmless, and undefiled, and separate from sinners. Touched with the feeling of our infirmities, tempted but ever righteous, he rejoiced, and suffered and wept, going to the marriage feast or to the grave with equal sympathy. He was faultless and sinless and perfect, a divine exemplar.

Third, his words manifested the mind and will of God, and heavenly things as far as words could reveal the thought of another, and human language tell heavenly things. He appealed to intellect and reason and affection and conscience, and answered their questionings about God and the future life. He revealed as well what was in man as what was in God. Those who heard him testified that he spake as never man spake. His words were as the light of the world, as the sun shining at noonday, in their illumination and revelation of spiritual truth. No other such conception of God was ever given as these words present. Imagination's utmost stretch can no more reach the glory of God as Christ presents it than one can look into the face of the un-

clouded sun, or see into the infinite expanse of the blue of Heaven. He tells of the Father's house and the resurrection and the life everlasting as he only could who was one with the Father; whom knowing they knew the Father.

Fourth, his works manifested God. He appeals to these as proof of the truth which he spake, and as signs of his divinity. Nicodemus of the Sanhedrin testifies that no man could do such miracles except God be with him. They displayed creative power, and were done unselfishly to vindicate his words and to heal and bless. Meekness, and patience, and kindness, and obedience, and justice were personified in him. He always did the Father's will, even unto death. He lived necessarily a life unique and alone; yet in all things he was a brother to man, as well as his divine Saviour.

Fifth, it will need a chapter by itself to show how Christ manifested the love of God, if it be possible to tell this story, that which is and ever shall be the theme and song of eternity.

Sixth, he manifested God in his resurrection, which proved that he had life in himself, and

sealed the claim that he came to give eternal life to the world.

In his last prayer, when he asks the Father to glorify him with the glory he had before the world was, Christ adds, I manifested thy name unto the men whom thou gavest me out of the world, and have given unto them thy words. And having manifested God's Name in the person of his Son, he bids us pray in his own name, asking what we will for his church. He prays as well for all who should believe through his disciples, and promises to give them the Spirit to further reveal him unto them, and that he will abide with them forever through the Spirit who shall be to them better than his own presence. And down through the centuries of his Church he has been manifesting God to the consciousness of his own in their blessed experience of his regenerating grace and truth. Christianity is the manifestation of God in Jesus Christ to the world, and if it does not prove his Deity nothing can.

Rousseau said, "Socrates lived and died like a philosopher, Jesus Christ lived and died like a God."

XIII

JESUS CHRIST THE MANIFESTATION OF DIVINE LOVE

There is no word in the English language that is richer in meaning than *love*, and for that reason it needs careful definition. *Two words* for love are found in the Greek, ἀγαπάω and φιλέω, which differ in meaning, and yet are often used interchangeably, the range being from a mere liking to a holy and supreme affection. They may generally be separated into a *higher* and a *lower love*, one such as that between Father and Son, or love of choice and devotion, and the other love of benevolence and compassion, or friendship, such as altruistic love for one's enemies and for sinners. The first includes the second. One cannot *love the world* in general as one *loves the saints*, nor is this demanded.

The first word is found in John *thirty-four times*, and the second *eighteen times*; the first be-

ing used ~~thirty-eight~~ times in the higher sense, and the second ~~twelve~~ times, translated elsewhere "friend." In John 1:45 both words are translated the same. In John 21:15-17 the sense turns on the difference in their meaning. Christ asks the erring Peter, "~~Love~~st thou me," using the first word in its highest sense of devotion, and Peter replies using the second, meaning friendship, Peter's own word. It grieves Peter because Christ uses the ~~third~~ time this word. In John 3:16 the first word is used where it must mean benevolence or pity, implying disapprobation with the object loved, and cannot express love of choice and delight.¹

The Pharisaic idea of love, divine and human, was that it was to be manifested only to one's friends. That one should love one's enemies was a hard saying, if not impossible. How could one love those who were unlovely and evil? Certainly one could not love them with approbation and delight, nor was this demanded. Christ enjoined a new law of love, which made love the

¹ See "Love as used in the New Testament," Homiletic Review, Nov. 1904, p. 61.

law toward all men. He was sent from Heaven to earth on a mission of love. The Mosaic law, of supreme love to God and equal love to men, found in Christ a new development. He told the Samaritan woman how to worship, and that one's neighbor was every one who was in need.

There is no verse in the Bible oftener quoted with approbation, and no better definition of Christianity than this: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The little word "**so**," includes the measure of God's love, which has length and breadth and height and depth passing knowledge. It thwarts search and definition, and is inexhaustible. The lifting up of Christ on the cross is its divine manifestation. It goes back to the beginning, and has its origin in the heart of the Godhead. The love of Father and Son and Holy Ghost are expressed by it, and each has an office work in it toward the world. The Father sent his only begotten Son in love, and the Son came in love, and the Spirit abides in love; and all are glorified by its manifestation.

Love revealed the Divine character and God's attitude toward the world. It remained for John to give him his greatest and best name in "God is love." In the former ages God was known as "Jehovah," the self-existent, and the sovereign Creator, but in Christ we have his latest development as Love.

Notice where Christ was sent from, and to whom he was sent: from Heaven into the world. This involved his humiliation, and incarnation, and life in this world as the Son of Man, where he would be subject to the ills of the flesh, and the trials of earth and the evil one; where he would be smitten, and bruised, and chastised, where he should travail in soul, and become a sin-offering, and bear iniquity, and be led as a lamb to the slaughter, and pour out his soul unto death.

And his mission here was to save the world from perishing, and at any sacrifice of himself. The cross measures the love of Christ on the one hand, and the ruin of sin on the other hand. The world was at enmity with God, and he sent Christ, who was the only one who could save it. His divine benevolence embraced all and spared

nothing, even for those in whom he had no complacency or delight. It had no respect of persons. Such was the love that moved Christ to come to earth. It was pure, unselfish, and unreciprocated benevolence. Heaven sang this goodwill at Christ's birth. "Greater love has no man than this," says Jesus, "that a man lay down his life for his friends;" and Paul says, "that God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." This was love unfathomable, amazing, and divine.

Again, Christ manifested the love of God by what he did on earth. He became the light of the world and brought the knowledge of God and heavenly things, glorious revelations of grace and truth, pardon of sin, regeneration by the Holy Spirit, and resurrection unto eternal life. He taught the fatherhood of God, and the brotherhood of man, and a heavenly home. He went about doing good, healing the deaf and dumb, and blind and halt, and casting out demons. He cared for the poor and the widowed, and the afflicted, and the abandoned, and the

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vile. The eleemosynary institutions of to-day, such as almshouses, and asylums, and hospitals, and reformatories, sprang from his love. He was the great physician, and the good shepherd, and the bread of heaven. He first did slum work in the world, and the Holy Spirit is now doing it in his name. Whatever he touched he blessed, and whoever touched him was healed.

But it was when he was lifted up on the cross that he showed the fulness of the divine love, and drew the world to himself for salvation. Having drank the bitter cup in Gethsemane, Jesus went to the cross, fully realizing its cruel suffering and its awful curse. He accepted its agony and bloody sweat, for it pleased God to bruise him. The proper superscription over the cross would have been "LOVE." His arms were stretched out on it to the world, and its royal proclamation was, "Look unto me, and be ye saved, all ye ends of the earth." The love of Christ was world wide and age long. It provided æonial life in the mansions of the Father's house for all who would come in. It provided a Church which should triumph over Satan and

preach his gospel in all the world to every creature. The missionary work of to-day is the outcome and extension of the mission of Christ, the first and great missionary.

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
 All the light of ancient story,
 Gathers round its head sublime.

In his last prayer we have manifested the love which Christ had for his disciples and the saints. They were no longer subjects only of the divine benevolence, but were sons and daughters, enjoying divine fellowship. Christ would abide with them, and the Holy Spirit would be their Teacher and Comforter, and would be better to them than a present Christ. Christ would receive them to himself, and they should be like him, and see his face and partake of his glory before the throne. The church is the bride of Christ.

The love of Jesus, what it is,
 None but his loved ones know.

These are only a part of the blessed things that John, the beloved disciple, who learned on Jesus' breast, has told of his love. Jesus Christ was God manifest in love.

XIV

JOHN'S USE OF KNOW AND BELIEVE

Other key words used frequently by John, which have a special bearing on the claim of Jesus to Deity, are "*know*" and "*believe*." The first occurs *eighty-five* times, and the second *ninety-six*, in this Gospel. It is to be remarked that there is still room for improvement in the revision of the New Testament, which shall distinguish between the synonyms of Greek words, now translated by one word in the English.

This is well illustrated by the word "know" which has for its Greek originals, "*οἶδα*" and "*γινώσκω*," the first being used in John over fifty times, and the second thirty-five. One means only a general knowledge or acquaintance, while the other signifies a personal relationship to the object, a knowledge through experience which influences and determines one's action because of its significance and understanding,—a full and

thorough knowledge giving certainty, such an assurance as would be a basis of faith.

In John 13:7 these words occur correctly translated in the Revised Version, "What I do thou knowest not now, but thou shalt understand hereafter." But in 21:17, "Thou knowest all things; thou knowest that I love thee," the first is the word for general knowledge and the second for a full or thorough and perfect knowledge of Peter's heart. In John 14:7, Jesus tells Thomas that if he had known him thoroughly and fully, he would also have known the Father, as one with him. The fulness of the meaning of "γινώσκω" is brought out in John 17:3, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." This word claims that Jesus is to be recognized and received and believed in as the Son of God, and that this belief is the condition of the gift of eternal life.

The word, πιστεύω (believe) is a favorite with John, and is found only in its active form, and is translated believe rather than to have faith in as in Paul's writings, the word faith not being

found in the English version of John's Gospel. The followers of Christ were at first called "believers." Thirty-five times this word is followed by *eis*, which gives it the force of believing in, or on, and indicates a knowledge which is personal with respect to its object, and which trusts on the object believed. Belief depends upon knowledge and testimony, upon reasonable evidence; and the plan of this book is to prove by reliable witnesses the truth of the claim of Jesus to be believed as to truth and fact, and to be believed on as to person and power and promise: even that he is the Christ, the Son of God, who gives eternal life to believers. He is the personal Word to be believed, who reveals and manifests, and is Deity. For this object he was sent from the Father, and became incarnate; for this he came upon a divine mission to the world, and he brought credentials, and demanded belief and trust.

Martha's confession of faith included this: "I have believed that thou art the Christ the Son of God, even he that cometh into the world." For a Jew to accept the fact that Jesus was the Christ

was to believe on him as Lord, for the Jews accepted the authority of the Old Testament, and were looking for the Messiah, or the Christ, as the hope of Israel and its redemption, and for the Greek to believe in Jesus as the Son of God was to accept him as Deity. Jesus says, "Ye believe in God, believe also in me": that I am God. Knowing me ye know God, "I and my Father are one." This is the one truth that John is proving.

He says that his one object in writing this book was that we might *believe* that Jesus is the Christ, the Son of God, and that believing we might have life in his name. This belief was in the person of Jesus as divine: as the center and object of a personal confidence and trust as in God himself; and this belief was also unto eternal life. The authority and power to give eternal life are in the hands of Jesus as the Christ, the Son of God. They who believe on him have the right to become children of God.

In John 3:15, 16, where we have the fullest statement of the person and mission of Jesus, that which Luther called, "The gospel in minia-

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ture," there is the broadest proclamation that whosoever shall believe in Jesus as the only begotten Son of God shall have eternal life, have it through the believing in him. Repeatedly Jesus says that he that believeth in him *hath* eternal life. One of his sublimest self-assertions is, "I am the resurrection, and the life; he that believeth on me, though he die yet shall he live; and whosoever liveth and believeth on me shall never die."

The chief work of God, that which pleases him most, is to believe on him whom he hath sent. The deed of faith in Christ is the greatest of deeds and a saving deed. The negative of this is brought out forcibly, where John says, "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." Such unbelief is all the evidence necessary to convict one of death. Not to believe in him who alone has the power and gift of eternal life, is to lose that life. One's attitude towards Jesus and relation to him determine all questions of life and death and eternity. Unbelief is fatal. The only question that will

need to be asked in the final judgment is, Do you believe in Jesus as the Christ, the Son of God? Jesus appeals to his divine relation to the Father, to the prophecies of the Old Testament, to his words and signs and resurrection power, as reasons why he should be believed in as the Son of God and unto eternal life. Paul puts it clearly in answer to the question, "What must I do to be saved?" "Believe on the Lord Jesus, and thou shalt be saved," *be* saved by and through believing on Jesus as the Christ, the Lord. In this answer Mark Hopkins put the emphasis on "Be." Salvation is the work of Jesus Christ. St. Paul ranks this among the mysteries of godliness, that God who was manifested in the flesh was to be believed on in the world. This, says John, is life eternal, to believe on him, whom he hath sent.

XV

ETERNAL LIFE THROUGH JESUS CHRIST

“Life” is another of the key words of John’s Gospel. His particular use of the words “Eternal life” adds force to what has been said concerning believing in Jesus as the Christ, the Son of God, for that object. There are three different Greek words in the New Testament translated life in the English: *ψυχή*, *πνεῦμα* and *ζωή*:—the first, *ψυχή*, means the life of man in the union of body and spirit in this world, as in the question: “What doth it profit a man to gain the whole world, and forfeit his life, or ‘soul’”? the second, *πνεῦμα*, is the self-conscious life which thinks and believes, wills and loves and worships, the life of the personal spirit; the third, *ζωή*, is an abiding state of well-being. This last word John uses fifty-five times as meaning that life which the Son of God possesses as the Life of the world, and which he gives to those

who believe on him. The believer *hath* this life; it has begun in him, and it is to abide forever. It is in him as a well of water springing up to everlasting life. He has passed out of death into life.

“As the Father hath life in himself, even so gave he to the Son also to have life in himself,” and it is added that he gave him authority also to execute judgment. Resurrection unto life and judgment are in his hands, and the Father hath sealed his attestation to the power of the Son to give this life. The wrath of God abides on those who believe not. This indicates the penalty of sin, or a death which is the opposite of the eternal life.

As qualifying this word for life, John uses the word “*aeonial*,” eternal, seventeen times, and uses it only in this connection. This denotes not only duration of time, but expresses also a being and state, abundant and abiding, an existence with a quality of well-being or blessedness. It is aeonial life that Jesus was sent to give, which is offered to all who believe in him. “This is life eternal,” says Jesus in his last prayer, “that

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they should know thee the only true God, and him whom thou didst send even Jesus Christ." To have this life is equivalent to entering into the kingdom of God. Over this the separation of body and spirit has no effect. This life unites the spirit with God. The aeonial life is constant, abiding, and eternal.¹ It was the divine mission of Christ, as the Son of God, to give aeonial life to the world.

John uses eternal life with the same meaning that Paul gives to salvation, as he gives also to believing the meaning that Paul gives to faith. He who gives this life cannot need it for himself, but must have it as his own, and be a divine Saviour. Eternal life turns upon one's relation to Jesus Christ, the Son of God.

¹ See "The Teaching of Jesus Concerning the Future Life," by Prof. Willis J. Beecher, pp. 74, 75.

XVI

THE WITNESS OF THE CRUCIFIXION OF JESUS CHRIST

The gift of eternal life, which the Son of God was sent to provide, demanded not only his incarnation, that he become one with man as the Son of Man, but also that he should voluntarily lay down his life for that purpose. There was implied an awful calamity to the world, which the Son of God only could avert, an infinite necessity which he only could meet, that it should not perish, but have eternal life. As the serpent was lifted up in the wilderness, so must the Son of Man be lifted up. The world was under condemnation through the deadly poison of sin. Sin separated from God in spiritual and eternal death. John repeats this in that greatest saying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He was the

only one whom God could send sufficient for this, the only one whom Heaven could not replace, its greatest, and dearest, and divinest gift, able to save to the uttermost.

John the Baptist announced Jesus as "The Lamb of God, that taketh away the sin of the world," or "beareth the sin" as in the margin. This refers to the sacrifice of a lamb in the Levitical worship which typified the offering of the Christ, the Son of God; and also to the well-known prophecy of Isaiah, "As a lamb that is led to the slaughter." The Revelation calls him "The Lamb slain before the foundation of the world." He was the real sacrifice and sin offering, divinely provided as was the ram for Abraham. Jesus says that he is the good shepherd who lays down his life for his sheep, that he might give them more abundant life; and it was for this that the Father loved him. It was for this that he came into the world. It was this work that the Father gave him to do.

Again, when facing his death, Jesus says, "Now is the judgment of this world," or its crisis; and "I, if I be lifted up from the earth,

will draw all men unto myself," signifying the manner of his death and its object. He lays down his life that he might take it up again, which was equivalent to becoming a substitute and paying a ransom for the world's redemption.

In his first epistle John writes that "the blood of Jesus his Son cleanseth us from all sin," and "He is the propitiation for our sins, and not for ours only, but also for the whole world." And in the Revelation he writes of "Him that loveth us, and loosed us from our sins," and in the new song they sing, "Thou wast slain and didst purchase unto God with thy blood men," and "Worthy is the Lamb that hath been slain."

Jesus also says, "Except ye believe that I am he, ye shall die in your sins," and "When ye have lifted up the Son of man, then shall ye know that I am he." The record of John shows that Jesus lived with the shadow of the cross over him, and in calm consciousness of his divine mission, as Son of God and Son of man, he laid down his life for the world. On the mount of transfiguration, with Moses and Elijah, representing the Law and the prophets, they talked

with Jesus about his death which should take place on the cross. So, meekly enduring and patiently suffering, he did the Father's will unto the awful end. On the cross, as He gave up his life, he exclaimed, "It is finished." That for which the Father sent him into the world, the object of his divine mission, the redemption of the world from sin, the purchase of eternal life for mankind, was accomplished. Now he may return to the glory which he had with the Father before the world was. Jesus said to Pilate, who would crucify him, "Thou wouldest have no power against me except it were given thee from above." Over the cross Pilate inscribed, "THE KING OF THE JEWS," not knowing that he who was dying there was the Christ, the Son of God, and Heaven's eternal King, and the world's Saviour. He was named "Jesus" for he should save the people from their sins, and named the Christ because anointed of God for this purpose. John regarded the death of Jesus Christ on the cross as the greatest event in the history of the world, and the crisis of eternity.

The king of the Locrians made a law, the penalty of which was the loss of both eyes. His son, the heir to the throne, was the first transgressor. Here was a supreme test. How could the king be just and spare his son? First he bade the officer burn out with the hot iron his own right eye, and then that of his son. So righteousness was exalted and atonement made. The Father gave and sent his only and spotless Son to the death of the cross for the world's salvation. The rank of the substitute was divine, his life was infinitely precious, his suffering was sorrow unto death. So the Lamb of God took away the sin of the world.

XVII

THE WITNESS OF THE MIRACLES OF JESUS CHRIST

Among the other proofs of the Deity of Jesus which John reports, and to which Jesus himself appeals, were his miracles. John, however, mentions only eight of them and only two of these are recorded by the Synoptists. And these he mentions, not so much for what they are in themselves, as for the conversations following, which show their effect on the people, or are the occasion for teaching most important truth. A miracle is a sign of God, a divine work. The Revised Version uses "sign" as the better word. It is a witness for the divine person, or word, or work. It authenticates God's messenger and message, and befits his Son, showing that he is from the Father, and that the Father is with him. It must be a supernatural and a superhuman work to be a sign of God.

The effect of the miracle at Cana was that his

disciples believed on him. It was important that their faith be first confirmed. By seeing his miracles, Nicodemus, the Sanhedrist, was convinced that Jesus was a divine teacher. The healing of the nobleman's sick son won the confidence of the king's officer. The healing of the impotent man is followed by the claim, which, the Jews declared, made Jesus the Son of God, and equal with the Father. The feeding of the five thousand was such proof of his divinity that some said he was a prophet, and others would have crowned him king. Jesus himself claimed that it was a sign from God, that he was the bread of heaven which gives life to the world. And the disciples were so assured by it that they confessed him as the Christ, the Son of the living God.

The giving of sight to the blind man brought to issue the fact that Jesus must be from God, and that God was with him. The raising of Lazarus from the dead, and the stupendous claim of Jesus that he was "The resurrection, and the life," went together. Such was the popular effect of this miracle that the Jews feared

that all the world would believe on him. The people said that the Christ could do no more miracles than this man. And because of it the rulers sought to kill him, and finally crucified him.

His own resurrection was the great miracle, which divinely sealed all he said and claimed to be and do, proving his power over life and death unto eternal life. John concludes that Jesus did many other signs, a part of which are told by others, but these were written that we might believe that Jesus is the Christ, the Son of God, and that, believing, we might have life through his name. The one great object of his miracles was to attest himself as the Word, that men might believe on him to eternal life. Jesus never wrought a miracle for a selfish purpose; divine benevolence characterized every one of his signs.

John, who wrote specially to prove that Jesus was the Christ, knew him more intimately than any other, and he believed him to be divine and his reports of the words and works of Jesus are the strongest witness of his Deity. But Jesus

was greater in person himself than all he said and did, because he was the Son of God, the source of life itself. He came from Heaven, divinely sent, divinely born, divinely announced, and divinely attested; speaking divinely and working divinely, living divinely; dying divinely and rising divinely; divinely exalted in Heaven as Judge over all. It was impossible that he was only a man. Never man spake, or lived, or loved, or died, as this man. He himself was the greatest sign of God. To think that he was other than John claims for him, would be to allow a miracle of imposture. John says that the world could not contain the books that might be written about him — a strong figure, but this one Gospel is greater than all secular books ever written, and has in it more divine truth than all of them combined. John could not have invented the person of Christ, and his Gospel is a miracle of truth.

Jesus appeals to an experimental belief in himself as the best test of the divinity of his person and words. But Jesus himself as described by John, his person, character and life as the

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Son of Man, the one peerless, matchless man, alone and unique of mankind, is the miracle of miracles, the superlative sign of God, greater than all creatures and creations — himself the Word, in the beginning with God, and God.

XVIII

THE WITNESS OF THE RESURRECTION OF JESUS CHRIST

The great question since the days of Job has been, "If a man die shall he live again." Jesus answers this satisfactorily, and with divine proof; and he is the only one who has so answered it. John takes special pains to bring out this proof. By resurrection is meant, according to the figure in the original, a standing up again, or a life after the death of the body. The death of the body is its separation from the spirit. The writer of Ecclesiastes says, "The dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Spiritual death is the separation of the spirit from God, and that may have taken place already to continue in the life to come. It was to unite the spirit to God in this life and the life eternal that Christ came and died on the cross. Outside of the Scriptures

there is no proof to the senses that one who died in the body lived again in the spirit. Of that Jesus gave sensible proof. This is as sure as the historicity of the Bible. It enters into the warp and woof of Christianity. If Christ did not rise from the dead, then there is no resurrection that has legal proof. It is all a guess.

Necessarily connected with the power to give eternal life, for which Christ was sent to the world, was the authority and power of the resurrection, which he claims repeatedly, according to John's Gospel, as one of the proofs of his Deity. The Introduction asserts his creative and life-giving power as the Word. He often refers to his power to lay down his life and to take it up again, and to his resurrection. To his disciples he says, "Because I live, ye shall live also," and, "If I go and prepare a place for you, I will come again, and will receive you unto myself."

John alone records the raising of Lazarus, doubtless because of its absolute proof of Christ's Deity. Christ says to Martha, "Thy brother shall rise again." She replies, "I know that he shall rise again in the resurrection at the

last day," having a very indefinite idea of the resurrection. Christ then makes the most stupendous self-assertion of his own Deity, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." He was not to be the resurrection hereafter, he was then the resurrection to those who believed in him, and the eternal life was already begun in them. Evidently this resurrection was completed at death and not in some faraway future day. Christ then proved his claim by saying, "Lazarus, come forth," and Lazarus came forth, and the glory of God was manifested. So great was the effect of this that the Jews sought to put Lazarus to death, but multitudes believed in Christ because of it.

Nor did his disciples take in the might of his resurrection power, nor understand how he could die who had this power. And after his resurrection they could not believe that he lived again until after repeated proofs, which put it beyond a doubt. He lived again among them as before in the same body, and thus proved his person-

ality. He walked with them and talked with them, and ate and drank with them, and was manifest to their senses, and this not once or twice. Now he appeared to one, now to another, now to several, and then to all. It was a fact which could not be doubted.

John records two appearances of Jesus which are not given by the Synoptics, while they add other instances which John does not give, probably because they had already been told. These manifestations greatly strengthen the testimony of Christ's resurrection. Among the disciples was Thomas, a reasoner, who must see before he would believe. Thomas had given up hope that Jesus was the Christ and no longer met with the disciples, and would not believe their report that he was alive. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." When Jesus appeared again, and gave them the proof he desired of his personal identity of body, Thomas exclaimed, "My Lord and my God."

In order to give one more witness, John adds a

supplemental chapter, and relates how Jesus appeared to his disciples when fishing in the sea of Tiberias. Peter first, and then the others, recognized Jesus; and he talked with them, and ate with them, and proved again that he was risen from the dead.

Paul's short creed was, "Christ died for our sins according to the Scriptures; and was buried; and hath been raised on the third day according to the Scriptures." The death of Christ on the cross and his resurrection from the dead are the two greatest events of history, and on them turns the life of the world. They who believe in him shall live by his power in the aeonial life of the blessed. United to him they shall also be united with the Father. After his resurrection, he sends word to the disciples that he was to ascend to his Father and their Father, to his God and their God. It was this for which he prayed, when he asked the Father to glorify him with the glory he had with him before the world was. He entered into that glory, and will receive us to himself at death into the abiding places of the Father's house. His resurrection proves and seals Christ's Deity.

XIX

THE WITNESS OF THE GIFT OF THE HOLY SPIRIT

A very strong witness to the Deity of Jesus is found in the testimony of John the Baptist that he saw the Spirit descending out of Heaven and abiding on him, anointing him, and declaring that he was the beloved Son of God; and that he should baptize with the Holy Spirit. Not only did the Father send him on a divinely glorious mission, to manifest him in the flesh, and to provide eternal life for man; but the Holy Spirit attested him, and gave himself to Jesus to co-operate with him in the work of redemption. This gift to Christ, and through him to the world, is equaled only by the gift of Christ himself on the cross; and the honor which the Holy Spirit put on Christ was divinest honor, recognizing him as co-equal, and the Son of God. John says that God giveth not the Spirit by measure unto Christ. The baptism of the Holy Spirit im-

plies the work of regeneration, and the forgiveness of sins, and the sanctification of the saints.

In the Introduction John writes that Christ gave to them that receive him the right to become children of God, even to them who believed on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And to Nicodemus Christ speaks the same great truth, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." This gift of the Spirit shall be bestowed in full measure after the glorification of Christ. While he was present with them as the Son of Man, his disciples did not so much need the Spirit, but when he was gone the Comforter would come and abide with them forever. He would dwell in them and be with them, a divine Helper.

The great work of the Spirit would be to testify of Jesus as the Christ, and this testimony could not be fully given until he should be lifted up on the cross, and had fulfilled his divine mission. While the disciples were comfortless in view of his departure, Jesus assures them that

the gift of the Spirit was better than his own presence, blessed as that was. It was necessary yet that the Holy Spirit should come to convict the world of sin, and of righteousness, and of judgment; of its chief sin of not believing on Christ, and the sufficiency of his righteousness, and of his victory over the prince of this world. The gift of the Spirit was the gift of gifts, all gifts in one to the world and to the Church. Without it the incarnation, and work, and sacrifice of Christ were all in vain. None would come to him, nor believe to eternal life, without the drawing of the Spirit. The love of the Spirit for sinners was as great as that of the Father and the Son.

The coming of the Spirit at Pentecost revealed the necessity and power of his work; and the book of "The Acts of the Apostles" should rather be called, "The Acts of the Holy Spirit." These acts were a sample of his work in propagating the Christian Church. Jesus asked the Father to keep through the Spirit those who should believe on him unto eternal life. This keeping was to be the comfort and strength and

hope of the saints. The Spirit's coming and abiding and indwelling was better than the presence of Jesus in the flesh; and it was thus that he promised his own presence abiding with them. There would be no further need of his coming in the flesh. By the Spirit he will be with believers unto the consummation of the age. This is the age of the Holy Spirit, and the church is under his personal administration. He and the Father are now glorifying Christ on the earth and in Heaven.

After his resurrection, and with the authority of its power, Jesus breathed on his disciples and said, "Receive ye the Holy Spirit," and with it he also gave them the authority to forgive sins; and with this gift he sent them forth to evangelize the world. Peter and Paul were full of the Spirit, while testifying of Christ with divine power. This is the secret of the life of the Church of Christ. And the Church has not yet realized the fulness and power of this gift. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit belong together. God only could give the latter.

XX

THE WITNESS OF THE CHURCH TO JESUS CHRIST

John's Introduction, which presents Jesus as the eternal divine Word—the Maker of the world, its life and light, demands a purpose for his incarnation worthy of his glorious being, and one of supreme good to the world. This was to enlighten it, and to give to men the right to become children of God; to set a new sun in the heavens, and to give a new spiritual life to earth; to re-establish the kingdom of God among men—a kingdom of righteousness. This involved also a Church for the teaching and propagation of Christianity. Believing that the Church had a divine origin, a divine head, a divine purpose, and a divine plan, John writes for her use those things about the person and life and work of Jesus which should lead men to believe in him for life and confess his name. The Christian Church is a spiritual building,

whose foundations were laid in Heaven, and whose structure is going up under the divine guidance until it becomes a holy temple to the Lord.

First comes the witness of John the Baptist, the Prophet and the herald of the Church, who proclaims Jesus as the light which lighteth every man coming into the world; and as the Lamb of God that taketh away the sin of the world. The Holy Spirit also descended from Heaven upon Jesus, and anointed him as the beloved Son of God, the divine King. The Jews were expecting a king who should burst on the world like the noonday sun, and sweep all darkness away. Not so, however, does the true light arise on the earth. Out of the darkness comes the dawn, then the rising of the sun unto the full day, and in the fulness of time. A divine child is sent from Heaven that the world may be saved. The Messiah of a great cause begins with the children of a new generation, or with a few chosen ones, to whom he reveals his plans, and whom he inspires for the work, and trains to become his successors. The seed sowing is

slow and painful, but the harvest comes in due time.

Jesus immediately calls his disciples and shows them his credentials and takes them into his service, teaching and training them through association with his person and participation in his work, until after three years with the divine Master, and with the added teaching of the Holy Spirit, they are qualified to go forth as the Apostles of the Kingdom of God on earth. They had been in the school of the greatest teacher and had seen the greatest teaching that the world ever knew. The last words of Jesus to these Apostles as he gives them his charge, and his prayer for them as he sends them forth, show the completeness of their preparation for evangelizing the world.

The idea of calling the Apostles ignorant men after they had been under the influence and training of Christ for three years is as absurd as it would be to call the scholarly President Garfield, after he had been a student under the master teacher, Mark Hopkins, an ignorant farmer boy.

After the baptism of Jesus, John the Baptist immediately transferred his disciples to Jesus, who recognize in him the Messiah of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph. Soon we find Jesus in the temple, which he calls his Father's house, as he did in his youth, and now he cleanses it as having divine authority, and as the head of the Church in all the ages. He worshiped in the temple and in the synagogues, and accepting what was valuable and permanent in the Jewish Church, he built the Christian Church on its foundations, adding the apostles, himself the corner-stone. Through the sacrifice of the cross he became its one sufficient sin-offering, so that there was no longer any need of priesthood or Levitical service. He qualified his disciples to be the prophets of a new age with better things. Nor did he formulate any new polity for the Christian Church, leaving it for the apostolate to adapt its form to the Spirit.

To Nicodemus Jesus connected the baptism of water with the baptism of the Spirit in the

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new Church, making this significant ordinance, the symbol of cleansing, the mode of introduction into the Church through a confession of repentance and of faith in his name as the Christ, and confessing such before his Father in Heaven. This is the crucial thing, and with it is the promise of the Spirit. The great truth his disciples were to preach was the love of God in giving his only begotten Son for a perishing world, with the offer of eternal life to all who should believe on him. This was the sole condition for life, and the criterion for Christ's judgment of the world.

To the Samaritan woman Jesus sets forth his worship in the memorable saying, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Worship depends not on place, or time, or in forms, or ceremonies, or rituals, or sacrifices. Religion is one's attitude toward God, and worship is its expression. Jesus told the woman all that ever she did. God, who is a spirit, sees the heart and knows the truth.

Spiritual worship shows God his worth. In

adoration, and confession, and thanksgiving, and petition, it communes with him in true devotion. Jesus taught his disciples how to pray, and later to pray to him and in his name. This is the all-prevailing name and plea with the Father. He claimed to be Lord also of the Sabbath, the day set apart for worship: a day which Jesus declares was made for man, for his spiritual and practical use.

As the disciples followed Jesus when he went about doing good, they entered into the unselfish and loving spirit of his work. He was the good physician who healed the body to cure the soul; the good shepherd who carried the lambs in his bosom, and went after the lost, and laid down his life for the sheep; the good Samaritan who loved his enemy. And that the disciples might not be puffed up by pride or ambition, he washed their feet as their minister, teaching the glory of service in the Church. They were to go forth in his name as his representatives, clothed with divine authority and power; and he would be with them, and hear their prayers, whatsoever they should ask for the Church. The divine

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prerogative of hearing prayer he claimed for himself.

His disciples were to be united to him as the branch to the vine, and this was to be the source of their success. He gave them authority to forgive sins, and also the keys of the kingdom through prayer. But their greatest power was in the gift of the Holy Spirit, the divine Helper, who should abide with them, whose help was better than that of Jesus himself. The Spirit would convict the world of sin, and work righteousness, and thwart Satan, and give the Church victory over the world. Even the death of Jesus should increase his power, and he would receive the saints into his glory as the reward of their service. When some Greeks came to Jesus, just before his crucifixion, he saw in this the crisis of the world, the beginning of the world-wide spread of his Church.

In his last prayer with his disciples, he specially develops his plans for his Church. He offers to give eternal life to all believers through their word, and prays that they may be kept from the evil one. He also prays for all who shall believe

in him through their word. He specially charges them to abide in loving fellowship, and to be united as one that they may have power over the world. At the last passover, he instituted the memorial supper, with the simple emblems of the bread and wine, showing his body broken and his blood shed for the church, that he might be kept in loving remembrance forever. The resurrection of Jesus sealed as divine his person and truth, and established his Church on heavenly foundations, so that the apostles went forth as the successors of the prophets, but with greater divine assurance, to give the gospel of Christ to the world.

The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word:
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

Thus we have running through John's Gospel, the idea of the Church and Kingdom of God for the world, by which it should be saved

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through believing in Jesus as the Christ. And this Church was not an outward organization of forms and rituals and orders, but a spiritual organization for all places and times and persons without distinction; and her members were to be bound together by love to Christ and animated by his spirit; her building was to go up like the building of the temple, without the sound of axe or hammer, a house not made with hands, eternal in the heavens. Such was the conception of the Church of Christ, as John gives it, the establishment of an universal and eternal kingdom, worthy of the co-operation of God the Father, and God the Son, and God the Holy Spirit.

This is the same Church as that of which the Psalmist boasts, Psalm 48:12-14.

Walk about Zion, and go round about her;
Number the towers thereof;
Mark ye well her bulwarks;
Consider her palaces:
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.

XXI

THE WITNESS OF HEAVEN TO JESUS CHRIST

There is no word more difficult to define than Heaven. It cannot be defined, it can only be illustrated. Language is earth-born. What eye hath seen or ear heard, whatever comes in through the senses, fails to picture Heaven. God is a spirit, and we cannot conceive of him as having a body, for he created body; yet Heaven is the home of Deity, the abode of God, the seat of the divine government, the place of the divine manifestation, and also the abode of angels and saints. John introduces his Gospel with the fact that Jesus was in the beginning the Word. This is as near as language can describe a spirit. He was eternal in being, and one with the Father and the Holy Spirit. He dwelt in Heaven in his pre-existent state, and from thence came to earth and tabernacled in a human body as God manifest.

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At the birth of Jesus the heavenly hosts sang, Glory to God in the highest heaven, and on earth peace to men of his good will. This was a crisis for heaven and earth. The Son of God became incarnate to save man.

The Spirit descended from Heaven upon Jesus and anointed him as the Christ, the Son of God, the only beloved Son, thus attesting his mission as divine. According to Luke, angels had already attested him at his birth. Jesus tells Nathanael that he shall see Heaven opened, and the angels of God ascending and descending upon the Son of Man. During his incarnation Jesus was in communion with the Father, and had the sustaining presence of the Spirit.

John presents Jesus as having dwelt in Heaven in the most intimate personal relation with the Father, so that he knew perfectly the divine mind, and as coming to earth to reveal heavenly things, and to execute the divine plans for earth. Jesus, as no other, could tell of Heaven, and was to be heard as the Son of God. He manifested the Father in things pertaining to truth and life in all human and divine relations. He was the liv-

ing and life-giving bread of Heaven, the sustenance and life of believers. He goes back to the Father's house where he will prepare abiding-places for his own, and will receive them to himself. Jesus told Thomas that knowing him, he should know the way, for he was the way, and the truth, and the life; none could come to the Father but by him. He was also the good shepherd, who knew his sheep, and laid down his life for them; and no one should pluck them out of his hand. He was the door of the fold, the gate of Heaven.

The kingdom of Heaven which Jesus came to establish has its culmination in the aeonial life in Heaven itself, an abundant and abiding and glorious life of divine and heavenly fellowship. In the Father's house, where Christ dwells, the saints shall be with him, and shall be like him in a sinless and blessed state. As John writes of it in the Revelation, he presents it to the imagination as beautiful beyond all earthly beauty, and glorious beyond earthly glory, and blessed beyond earthly felicity, where the saints behold the Father's face. In it there shall be

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no death, nor mourning, nor crying, nor pain any more forever. The Lord God and the Lamb are its temple, and the Lamb is the light thereof, more glorious than the sun, and Jesus as the Christ receives the homage of Heaven and earth. The rank and place of Jesus in Heaven is on the throne of glory at the right hand of the Father. All judgment is intrusted to his hands. In addition to the glory he had before the world was, he receives the glory of the kingdom which he gained from the redemption and conquest of the world through his cross. There all the angels worship him, the heavenly hosts glorify him, and the redeemed out of all nations love him as they only can who have been loved by him and washed in his blood. And all his glory he adds to the glory of God the Father, who sent him into the world. The only begotten Son of God is attested by Heaven and he alone could have revealed the Father in Heaven.

XXII

THE WITNESS OF JUDGESHIP

The most august body in the United States, if not in the world, is the Supreme Court, composed of nine men. It sits in a small room in the Capitol at Washington, and finally determines the legal status of eighty millions of people. Judgment is founded in the Divine justice, and is a most important function of government, human or divine.

Jesus claims that because he is the Son of God, the Father has given him authority to execute judgment, and has committed all judgment unto him that they may honor the Son even as they honor the Father. This was given to him because he was the Son of Man. As the Christ, the God-Man, he was specially qualified for this office for the world. His jurisdiction is over all who have lived in the world, and all the

affairs of the whole world period, the kingdom of God on earth.

The words judge and judgment appear over thirty times in John's Gospel, and have a much broader meaning than is generally given to them. The original is "*κρίσις*." The crises of the world are in Christ's hands. The Authorized Version renders it in places "condemnation," where the Revised Version gives it correctly as "judgment." This has led to the idea that it refers to an individual and personal trial for examination and conviction and sentence. Some even crudely conceive that the billions of billions of the earth-born are finally to be gathered and to pass individually before the throne, when their whole lives are to be reviewed, a process which, allowing one minute for each, would occupy millions of years.

What, then, is the judgment of Christ, the Son of God? It must be worthy of his mission and as broad as eternity. John takes sin for granted, and is concerned with its remedy. The world is perishing. Judgment has to do with law, and this concerns the holy order and happiness of

the universe. Paul had sufficiently set forth these relations. The sending of his only begotten Son into the world shows God's love for the world, and its awful guilt and peril. In this crisis Christ came to save the world, not to try it or condemn it, except as his coming was its condemnation.

John says Christ came to give to men the right to become the children of God, and declares that they must be born of God to become such. To Nicodemus Jesus said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Again, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This fixes the status of the world. It is already lost. It needed no further judgment or condemnation. The sentence of death had passed. John adds, "For God sent not the Son into the world to judge the world; but that the world should be saved through him." His mission was salvation from death, not death; deliverance, not punishment. Again, "He that believeth on him is not judged: he that believeth

not hath been judged already, because he hath not believed on the name of the only begotten Son of God."

Two things are clearly taught here: first, that it is taken for granted that the world is already judged and condemned because of sin, and there is therefore no necessity of another or further judgment for it. This eliminates a formal trial from the idea of the future judgment. That is not its object. It is not individual or manward. Second, It is taught that there is no further judgment for believers in Christ, for by the act of believing they are justified, are passed out of death into life. The cross has given them life eternal. They are in Christ and saved. This class is also eliminated from the judgment of the future. For them the object of that judgment cannot be punishment for sin. Paul says that Christ died for all, showing that all were dead already, and that the necessity that Christ should die to save shows the awfulness of that verdict and the guilt of sin. His great argument was that believers are justified by faith in Christ,

and no more under condemnation. Their names are written in the book of life.

As the Son of Man, Christ claims that the Father gave him authority to execute judgment which reaches even unto the resurrection of life and of damnation. Another object of his judgment was to enlighten the world as to its condition, for he was the light of the world. Those who loved darkness had no excuse for their sin.

Christ also claimed the power on earth to forgive sins, and pronounced forgiveness in connection with working his signs of God, and also gave this power of forgiveness to his disciples. This is a prerogative of Deity.

It was when some Greeks came to him for salvation that the full meaning of Christ's judgment was brought out. Their coming meant the spread of his church among the Gentiles. The hour was come that the Son of Man should be glorified. This was the hour for which he was born. He was to die that the world might live. "Now," he says, "is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from earth, will draw all

men unto myself." This was the crisis of the world for eternity. By Christ's death Satan was defeated and his work thwarted and the world saved, righteously and gloriously. For this the Father should glorify Christ.

The judgment of the world really took place on the cross. Here salvation was accomplished. The cross was Christ's judgment throne. Here he adjudicated the world's deliverance. His death saved believers from the death of sin. One has happily called the death of Christ a "judgment death" in behalf of the world.¹ It was not a trial but a triumph. The cross revealed sin and condemned it, magnified righteousness and established it, defeated the prince of this world, and enthroned Christ as the "Prince of Peace." This judgment therefore goes back before Christ was born and involved his incarnation and death and resurrection and

¹ This pregnant expression, "Judgment death" by the Rev. Henry C. Mabie, D. D., I find in a masterly sermon on "The Cross the World's Evangel" in "Addresses on the Gospel of John," which have come into my hands since writing this chapter.

glorification with the glory he had before the world was. Its office continued through the world period unto the consummation of its age.

What then is the judgment, so called, of the great day when Christ shall come in the glory of his Father and the holy angels and sit on the throne of his glory? It cannot be for the trial of this world, for sinners are judged already. Those who have died in faith are with Christ. Those who shall be living when he comes may have an open acknowledgment and receive their apportionment, but the great deed which decided their eternal life took place on earth when they believed in or rejected Christ. And the basis of judgment was settled forever on the cross. No! this judgment is not manward but Christward, manward only to show what Christ has done for man.

This takes place at the completion of Christ's work, when alone it can be fully gathered up, like the grand parade which took place at Washington when the Civil War was ended, and its victory and glory could be celebrated. This great resurrection pageant is to celebrate the

completion of Christ's mission, and the victory of the cross; it is the jubilee of the world's redemption whose object is to glorify the Son of God and the Son of Man before the universe, for coming into the world and dying on the cross to save the world unto eternal life. He then shall see of the travail of his soul and is satisfied. He shall be approved, justified, vindicated, triumphant and glorified.

In the book of The Revelation, John shows the glory of Christ in the judgment in the new song, "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue, and people, and nation," and the angels numberless say, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing;" and all creatures repeat the acclaim. Thus they connect Christ, whom John the Baptist pointed out as, "The Lamb of God, that taketh away the sin of the world," with Christ on the cross and Christ glorified in Heaven as the Judge.

Milton, in *Paradise Lost*, would have his poem assert eternal providence, and justify the ways of God to men.

President Mark Hopkins well says, "The presentation of a perfect manhood in a lowly station has been beyond the power of human genius; but when this is combined with the properties and requisitions of a public character, and an office so exalted as that of Messiah and judge of the world, then I have an intuitive conviction that I stand in the presence of no human invention; then this character presents itself to me with the grandeur and wonder that belong to the great mountains and the starry heavens."

XXIII

RELATION OF THE GOSPEL OF JOHN TO HIS EPISTLES AND THE REVELATION

The coincidences between John's Gospel and his Epistles and the Revelation are so many and striking that there can be little doubt as to their common origin. Questions of chronology do not enter into the present discussion, except to note their bearing on the topic of the Gospel.

The date of these books has been variously estimated from A. D. 69 to A. D. 98; and the place of writing is supposed to be Ephesus. Some give the Revelation the earliest date because of its supposed reference to the persecution of Christians under Nero; others place it last.¹ Its references to the churches of Asia

¹ Prof. Willis J. Beecher, D. D. says, the proofs that the Revelation is later than the Gospel will, I think, hardly hold. The relative greater ripeness of doctrine in the Gospel more than overbalances them all. The same is true of the Epistles. The doctrine of Christ in

would seem to necessitate a long residence in that region after the death of Paul, for John to be so familiarly acquainted with their condition. The plan of the book is orderly and logical like that of the Gospel; its object seems to be to strengthen the churches amidst persecutions by showing that her enemies shall perish and she shall triumph. It is a revelation or uncovering of the things of Jesus Christ and his kingdom. The imagery of the book shows the familiarity of the writer with the symbolism of the Old Testament. The Deity of Jesus is taken for granted, and the favorite name for him is that of the Lamb, as it was of John the Baptist. Its triumphant tone is well calculated to assure and comfort the Church in her trials.

The Epistles of John assume the Deity of Jesus as proved already; and the introduction to the

the Fourth Gospel had been taught by John and others from the beginnings of the Gospel. Revelation and the Epistles presuppose it as well known, and build upon it. But it was not until later, after theological discussion had arisen, that John found it necessary to formulate the doctrine elaborately, as he has done in the Gospel.

first Epistle seems to refer to a former discussion of this truth. He was with the Father, and manifested him unto us, and gave eternal life. Jesus is called here the "Word of Life;" and he is usually referred to as Jesus Christ, and the Son; and God is often called Father. The blood of Jesus Christ cleanses from all sin, and he is the propitiation for our sins, and also for the sins of the world. The words "life," and "believe," and "know" occur frequently as in the Gospel. "Know" is found fifteen times in its simpler form, and twenty-five in its intense form; and gives a good key to the Epistle. He would assure believers, and have them take the full comfort of the fact, that they have eternal life in Christ.

The Epistle supplements the Gospel, and is a practical application of the same truth. John would have believers partake with him in the fellowship of the Father and of his Son, Jesus Christ. This will lead them to walk in the light and to abstain from sin, and thus show their faith in Christ. He writes that they may not sin; for this is not now their purpose or habit.

Should they fall into sin, they have an Advocate with the Father, who is also the propitiation for their sins. A confession of Jesus as the Christ is evidence that they are born of God, and have him abiding in them. Loving him they will love one another, and know God as love. They have the witness in themselves. He gives special emphasis to the truth that they may know that they have eternal life. This gives comfort and joyful hope, and helps to overcome the world. He repeatedly exhorts them to love one another, and this is in keeping with the tradition that the aged apostle, when carried into the assemblies of Christians, used to say only, "Little children, love one another."

The second Epistle is like the first in its general features, and together they strengthen the argument of the Gospel, and are a good commentary on its teaching and inference, that Jesus is the Christ, the Son of God, and that eternal life is in him, and that he who believes in him has eternal life.

John's one theme in his Gospel and in the Revelation and in his Epistles was the Deity of

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Jesus as the foundation of the Christian faith, and life, and hope, and comfort. “ This is the true God and eternal life,” is the summary of their teaching.

XXIV

ST. PAUL'S CHRISTOLOGY

John wrote having before him the lives of Jesus by the Synoptists, and the Epistles of Paul. There might be constructed from each of the other Gospels a Christology which would abundantly confirm that of John. We add a brief Christology of St. Paul and the Hebrews to show how they corroborate and strengthen the witness of John. Paul writes for the Jews and the Greeks and the Romans, and from a standpoint of his own, giving what he calls his Gospel; he was a Pharisee of the Pharisees, and was grounded in the knowledge of the Old Testament, and knew all about the Messianic hopes of the Jews, and was so intensely jealous for the honor of the Messiah that he persecuted Christians to the death for claiming that Jesus was the Christ. But he himself could not withstand the arguments of Stephen;

and his own marvelous conversion is one of the strongest proofs for the Deity of Jesus.

Paul is acknowledged to be one of the greatest men of the ages, ranking with Moses, the great lawgiver of the old world. So important did he regard the truth of Christ that he knew nothing save Jesus Christ, and him crucified. This one thing he preached,—For him, to live was Christ. And his evidence was not only historical, but personal; for he refers at least seventeen times to revelations which he had from Christ; and on the authority of his personal knowledge of Christ he claims twenty-nine times his apostleship.¹ Writing also before the Synoptists, his authority is that of an independent witness. His thorough conviction that Jesus was the Christ, the Son of God, is seen in this, that he uses the name Jesus only eighteen times, while he writes Jesus, the Christ, thirty-two times; and the Christ alone two hundred times. It was not an open question with Paul that Jesus was any other than Deity; his name was above every name, of heaven and earth. Whenever he men-

¹ Life and Epistles of St. Paul Harmonized, p. 177.

tions the Christ, his style glows and labors with reverence and affection and triumph; words fail to express the greatness of his person and glory.

Concerning Christ's relation to the Father Paul writes that God is the God and the Father of our Lord and Saviour Jesus, the Christ; and in the Introductions to his Epistles he finds the ground of his confidence in the fact that Jesus is the Christ, the Son of God; and in his benediction he joins the grace of our Lord Jesus, the Christ, and the love of God, and the communion of the Holy Spirit as of equal power; and the same is true in regard to the baptismal formula.

Stronger language concerning the divinity of Christ Jesus cannot be used than in Paul's epistle to the Philippians (2:5-11), where he says of him, "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him

the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Here is taught Christ's pre-existence, his unity and equality with God, his incarnation and death on the cross for sinners, his exaltation above all, and his divine glory.

In Paul's epistle to the Colossians (1:13-20), there is a still stronger passage, where writing of the kingdom of the Son of God's love, he says, "In whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of the Father that in

him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross." And again, "For in him dwelleth all the fulness of the Godhead bodily."

Here Jesus is in the divine image, the first-born of creation, himself creator and upholder of all, the head of the Church, its Redeemer and the Resurrection; in all things he is pre-eminent; having in a bodily form the fulness of the Godhead. His authority and rank and glory are above all. What more could be said of Deity?

According to God's eternal purpose for the world, Christ came into it to save sinners, having the gift of eternal life. His Gospel is the power of God to salvation to all who believe. He is the head of the Church, its mediator and the judge of all. In the wonderful chapter on Christ's resurrection, of which Paul is the great expounder, Paul writes that his Gospel is briefly this: that "Christ died for our sins and rose again;" and thus he gained victory over sin and death, and triumphed for the Church. Christ abolished death and brought life and immortality

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to light through the Gospel. "Great," he writes to Timothy (1 Tim. 3:16) "is the mystery of godliness ;"

He who was manifested in the flesh,
Justified in the Spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory.

Paul cannot find words strong enough to express the love of Christ, which has breadth, and length, and height, and depth, passing knowledge. This is the ground of his freedom from the law, of his faith and hope and love, of his victory over death, and of the expectation of the crown of life at the hands of Christ in the great day. To him Christ is all and in all.

Equally with John and repeatedly, Paul ascribes to Jesus Christ the fulness of the divine being, rank, authority, power, life and love. This fulness dwells in him personally in unity with the Father and eternally. It dwelt in him bodily when he became incarnate, the Son of God, and the Son of Man. For Paul, to live was Christ, and to die was gain, to be with Christ.

XXV

CHRISTOLOGY OF THE EPISTLE TO THE HEBREWS

The Epistle to the Hebrews was probably written about A. D. 62-64; and it matters not whether it was written by Paul, or Clement, or Barnabas, or Apollos, so far as its Christology is concerned. Written specially for the Hebrews, it confines its witness to the relation of Jesus to the Old Testament, and shows how he fulfilled its prophecies and types. Its introduction opens much like that of John's Gospel, and exalts the person and rank of Jesus to that of the Son of God. God, who in old time spoke to the world by the Prophets, has now spoken by his Son: "Whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty

on high; having become so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son? .

And when he again bringeth in the firstborn into the world he saith, 'And let all the angels of God worship him.' Of the Son he saith, 'Thy throne, O God, is for ever and ever.' This raises Jesus to the rank and glory of Deity.

On the other hand, he takes on him the seed of Abraham, and was made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God. He is a more glorious deliverer than Moses, and a better high priest than Aaron; for he has entered Heaven as the Son of God; and here, as Son of Man, he was touched with the feeling of our infirmities, and was tempted in all points like as we are, yet

without sin; he was the author of eternal salvation. His priesthood is after the power of an endless life; and he is able to save to the uttermost them that draw nigh to God through him, seeing he ever liveth to make intercession for them. As the Son, he is a perfect priest for us; being holy, guileless, undefiled, separated from sinners, and made higher than the heavens; we may therefore come boldly unto the throne of grace.

He came to the world to be the divine offering for sin, and is now exalted to the right hand of God. The worthies of the olden time lived and died in the faith of the Christ to come, and are also his witnesses; and we too look "unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Jesus is the mediator of the new covenant in his blood. He is the same yesterday and to-day, yea and for ever. This book adds strong testimony to Jesus as the Christ, the Son of God, and corroborates that of John on all points. It witnesses his pre-

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existence, his divine unity with the Father, his divine mission to earth, his attestation by signs, and by the Holy Spirit, his love for the world, his sacrifice for sin, and his great salvation; his offices as Prophet, Priest and King, his entrance into glory, and his exaltation at the right hand of God.

XXVI

THE CONCLUSION OF THE ARGUMENT IN THE GOSPEL OF JOHN

There are few more beautiful places than Williamstown, Massachusetts, the seat of Williams College. The eye never tires of the glory of the mountains round about. But the view from the valley cannot be compared with that from Greylock, the monarch mountain of the state. Here one sees the sun coming out of his chamber, and with a range of vision over five states looks down on Mount Holyoke and Mount Tom, and the valleys of the Connecticut, and the Housatonic, and the Hudson; and over the ranges of the Catskills and Adirondacks, of New York, the Green Mountains of Vermont, and the White Mountains of New Hampshire.

Satan took Jesus up on a mount and showed him all the kingdoms of the world and their glory, but John takes us up on a mount more

glorious than that of the transfiguration, where Moses and Elijah gave witness to Christ, even into Heaven itself. We see him in the beginning with God, existing in eternal union and communion with the Father; sent to earth on a divine mission of love to the world, to give it eternal life; becoming the incarnate Son of God, revealing him in the flesh and taking also the nature of man as the Son of Man; working miracles of power and grace; giving himself up to the death of the cross as a propitiation for sin; rising from the dead by his own power; establishing the Church for the ages, and bestowing upon it the gift of the Holy Spirit; ascending to his former glory at the right hand of the Father, where he shall judge the world. The vision is like looking into the face of the sun in its midday glory.

We come now to the conclusion of the whole matter. We have taken the key which the author himself of the Fourth Gospel has put in our hands, and with it have found that the prongs of the key fit perfectly the guards of the lock and the door swings wide open revealing

the richest treasures of divine truth. And the key words of the book have also opened and displayed riches upon riches, which, combined, show something of the wealth of Jesus Christ.

We have traced the argument of the book, from its matchless and sublime introduction, which connects Jesus with the beginning of all things, through its witness of superhuman facts, and words, and works, and claims until we have reached its necessary and overwhelming conclusion that he is the Christ the Son of God, and that believers in him have eternal life. If one allows any one of these proofs of his Deity to be true all will follow, and taken together they are irrefutable. Anchored in the eternal throne of God, the chain is forged link by link, strong and sure, until it holds the world and unites it to Heaven.

The writer of the book probably knew Jesus from boyhood, and was for three years in most intimate association with him, loving and beloved. Besides this, he had half a century of experience in the apostolate and was a leader in the Church, so that he knew intimately and per-

sonally the truth of the things which he writes. A young artist undertook to paint the face of an angel, and after a long and faithful trial gave it up, and went to his old master to seek the reason, when he was told that he must see God before he could paint the face of an angel: for they do always behold the face of God. John had seen God in his Son, Jesus Christ, and had leaned on Jesus' bosom; and knew him in his heart. He was even more than an inspired apostle.

The records of the book are facts, which are connected with the Old Testament and the history of the Jewish nation, and are also corroborated by the lives of Jesus by the Synoptists, and by the Acts, and the Epistles of Paul and Peter and the Hebrews, and were further established by the seventy years of the Christian Church of which the writer was a part. The author says that he wrote to prove that Jesus was the Christ the Son of God, but the world itself could not contain the books that might be written about him.

In connection with the logical argument which

runs through the book, we have also found most important key words, such as Father, Son of God, Son of Man, know and believe, eternal life, witness and world, all of which concentrate in proof of its main proposition. Over thirty witnesses give testimony of their personal knowledge of the facts recorded; and a careful analysis of their testimony gives over three hundred direct points of proof bearing upon the Deity of Jesus.

And this testimony is personal and particular until it becomes overwhelming. John has given us views of Jesus from all parts of his inimitable life and from these has made a composite picture of Deity. He could not have invented the person and character of Jesus, or the story of his life and words and works or his claims, presumptuous to insanity, if they were not true. The hypothesis of its truth is the only explanation of John's Gospel.

He was writing of a person whom he believed to be divine, and of a character which was also divine, and of a man divinely perfect. The personality of Jesus he exalts above that of Abra-

ham and Moses, and David and the Prophets; and finds him superior to all of them in the things wherein their greatness consists, their Lord. He was the only begotten Son of God and not to be ranked in man's category, great enough and good enough and powerful enough to be divine. In character Jesus was equally perfect, and above man, alone, unique, flawless, transcendent, and heavenly. Never man lived, or spake, or acted or died, or rose again like him. The riches, and rank, and pomp, and pride, and ambition, and glory of the world were all beneath him, and under his authority. He lived in humility, simplicity, and purity, an innocent and immaculate life, and yet one of divine dignity worthy of the Son of God. His benevolence, like that of the Father, was divinest pity and compassion toward all men without respect of persons. He laid down his life to save the perishing unto eternal life. He was the embodiment of divine love, and its perfect revelation. It is sin not to love him who is altogether lovely. His mission was the sublimest conceivable, and worthy of the Son of God. He was more than the world's

exemplar and reformer. He was its spiritual redeemer and deliverer through the sacrifice of himself and the gift of the Spirit. He provided for man's transformation through regeneration.

Jesus was worthy to be received, and believed on, and followed by all men as their God; and he claimed the love of all as their duty and his right; not only for what he did for them, but for what he was in himself. His law was love, and he enjoined the law of love upon the world, and his kingdom was a commonwealth of love. He demanded a life of faith in himself and devotion to his person and work.

His religion was not a philosophy of the head; but a life from the heart. Christ is the vine and believers are the branches, and life comes to them through abiding in him. He is more than a divine inspiration, he is a divine Helper and Saviour. He became incarnate not only that he might manifest God to men, but that he might give them life aeonial.

The Church which Jesus established and of which he is the head, is equal to the spiritual deliverance of the world; and the gift to it of

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the Holy Spirit assures to it divine authority and power, and final victory. The gates of Hell shall go down before it. The idea of the Father which Jesus presents is the highest conception of God ever conceived, and one which the Son alone could reveal. It is personified in Jesus, who in all things measures up to Deity. He was also the manliest of men, and the world's most perfect gentleman, worthy to be called "The Son of Man." Divinity was veiled in humanity in him, yet clearly revealed. His divine claims do not seem audacious, or conceited, or presumptuous, but only such as the Son of God should make to be worthy of the Father. The world wanted to know and see God, and he revealed him in person. The incarnation of the Son of God, a Teacher from Heaven, a divine Deliverer and King, one who united God and man in his own person, met fully this need.

The heavenly glory, which Jesus promises to believers, surpasses all conception of the world's illustration, or of the human imagination, with a splendor like that of the sun. But Jesus Christ

in his own person rises exalted heaven high above his words and works and life, above his Church and the world and the ages, superhuman, transcendent, and divine; greater than all that can be written or even thought of him. The personality of Christ is the greatest fact and power and inspiration in the world, and nothing is so moving and leavening and controlling the world as Christianity. The influence of Jesus Christ to-day dominates the world, and is a living testimony to his Deity. The person of Jesus is unknowable and unexplainable on any other theory than that which is given in John's Gospel,—that he is Deity. History shows no other like him.

It is reported of Henry Ward Beecher that he once said, "Jesus Christ is my God." Certainly John has presented a God worthy of worship and a worship worthy of God, and also a Church able to save the world. With Thomas we must say joyfully and with full assurance and triumph, "My Lord and My God." O Lord Jesus, Thou art the Christ, the Son of God, the same yesterday, and to-day, and forever.

I. TABLE OF KEY WORDS IN THE GOSPEL OF JOHN

Chapter	Therefore	In order that	Life	Believe	Witness	Father	Son	Son of God	Son of Man	Light	Truth	World
I	4	7	2	3	7	2		2	1	6	2	5
II	3	1		4	1	1						
III	1	6	4	8	7	1	5	1	2	5	1	5
IV	13	5	7	7	2	3					2	1
V	3	7	10	7	11	14	8	1	1	1	1	
VI	20	11	17	9		11	1		3			3
VII	14	2	1	5	1							2
VIII	13	1	1	4	7	12	1		1	2	7	4
IX	14	5		4					1	1		3
X	3	5	2	6	1	13		1				1
XI	19	13	3	9		1		2		2		2
XII	11	12	2	9	1	5			3	5		7
XIII	9	8		1	1	2			1			2
XIV		5	3	6		23	1				2	6
XV		9			2	10					1	6
XVI	3	8		4		11					3	8
XVII		19	2	3		6	2				3	18
XVIII	21	6			2	1					3	4
XIX	22	9		1	2			1				
XX	11	2	1	6		4		1				
XXI	9				2							1
	193	141	55	96	47	140	18	9	13	22	25	78

The author is indebted to the Rev. Alfred F. Pratt for the above table, which has been carefully compiled from the Greek text of Westcott and Hort.

II. TABLE SHOWING THE DEVELOPMENT OF
THE NAMES OF JESUS

	Jesus	Jesus Christ	Christ	Christ Jesus	Lord Jesus Christ	Jesus Christ the Lord	Lord Jesus	Son of God	Son of Man
Matthew	143	2	15					8	29
Mark	80	1	4				1	4	12
Luke	84		11				1	6	24
John	241	12	17					10	12
Acts	42	8	12	1	4		12	1	1
Romans	3	9	33	13	7	3	1	1	
1 Corinthians	2	4	45	6	8	1	4		
2 Corinthians	7	3	38	2	4		3	1	
Galatians	1	5	22	8	3			1	
Ephesians	1	1	28	11	6		1	1	
Philippians	1	5	17	12	3		1		
Colossians			19	3	1		1		
1 Thessalonians	3		3	2	5		6		
2 Thessalonians					9		4		
1 Timothy		1	1	11	2				
2 Timothy		1		12					
Titus		3							
Philemon			3	3	2		1		
Hebrews	8	3	9				1	4	
James					2				
1 Peter		8	12						
2 Peter		2			3				
1 John	6	6	2					7	
2 John		2	1						
3 John									
Jude		2			2	1			
Revelation	9	3	4				2	1	1
	632	71	296	84	61	5	39	45	79

This table was compiled from the text of the Revision of 1881 by the Rev. Alfred F. Pratt.

III. ANALYSIS OF THE WITNESSES IN THE GOSPEL OF JOHN.

1. The Witness of the Introduction by John, 1:1-14.
2. The Witness of John the Baptist and others. 1:15-36.
3. The Witness of the First Disciples. 1:37-51.
4. The Witness of the Sign in Cana. 2:1-11.
5. The Witness of the Sign in the Temple. 2:12-25.
6. The Witness of Nicodemus. 3:1-21.
7. The Witness of John the Baptist again. 3:22-36.
8. The Witness of the Samaritan Woman. 4:1-38.
9. The Witness of the Men of Sychar. 4:39-42.
10. The Witness of the Capernaum Nobleman. 4:43-54.
11. The Witness of the Impotent Man. 5:1-47.
12. The Witness of the Sign of Feeding the Five Thousand. 6:1-71.
13. The Witness of the Discourse at the Feast of Tabernacles. 7:1-13.
14. The Witness of the Discourse in the Temple. 7:12-52.
15. The Witness of Jesus as the Light and the Truth. 8:12-59.
16. The Witness of the Sign of giving Sight to Man Born Blind. 9:1-41.
17. The Witness of the Parables of the Door and the Good Shepherd. 10:1-39.
18. The Witness of those who came to Jesus beyond the Jordan. 10:40-42.
19. The Witness of Raising Lazarus from the Dead. 11:1-57.
20. The Witness of Friends and Enemies. 12:1-19.
21. The Witness of Some Greeks who seek Jesus. 12:20-50.

22. The Witness of Jesus Foretelling His Betrayal and Death. 13:1-38.
23. The Witness of Jesus Promising Divine Comfort. 14:1-31.
24. The Witness of the Promise of Union with Christ. 15:1-27.
25. The Witness of the Promise of the Spirit and of Victory over the World. 16:1-33.
26. The Witness of the Prayer of Jesus for His Church. 17:1-26.
27. The Witness of the Betrayal of Jesus. 18:1-11.
28. The Witness of the Trial of Jesus. 18:12-40.
29. The Witness of the Crucifixion of Jesus. 19:1-42.
30. The Witness of the Resurrection of Jesus. 20:1-29.
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34. The Witness of John Attesting his Gospel. 21:24, 25.

IV. WITNESS OF THE HEALING OF THE IMPOTENT MAN. John 5:1-47.

Testimony.

1. Jesus heals the impotent man. 8.
2. Jesus claims that God is His Father. 17.
3. He makes Himself equal with God. 18.
4. He does what the Father does and knows what He knows. 19, 20.
5. He raises and quickens the dead. 21, 25, 28, 29.
6. All judgment is committed to Him. 22, 27, 29, 30.

7. He that believeth on Him hath eternal life. 24.
8. John the Baptist bore witness of Him. 36, 37.
9. The Father's works, which He does, witness of Him. 36, 37.
10. The Father himself hath sent Him. 37, 38.
11. The Scriptures bear witness of Him. 39.
12. Moses wrote of Him. 46.

V. WITNESS OF THE FEEDING OF THE FIVE
THOUSAND. John 6:1-52.

Testimony.

1. Jesus feeds five thousand. 11.
2. The people say that He is the Christ. 14.
3. They would make Him king. 15.
4. Jesus walks on the water. 19.
5. The Son of Man gives eternal life. 27 a.
6. God, the Father, hath sealed Him. 27 b.
7. The work of the Father is to believe on Him whom He hath sent. 29.
8. He is the bread of God from Heaven. 33, 35, 48, 50, 51, 58.
9. He giveth life to the world. 33 b, 35 b, 51, 54.
10. They who believe on Him have eternal life. 40, 47.
11. The Father shall draw to Him them He has given Him. 37, 44, 65.
12. Jesus will save all who come to Him. 37 b.
13. He shall raise the dead. 40 b, 44 b, 45 b.
14. He is from God and hath seen the Father. 46, 57.
15. Eating His body and drinking His blood give eternal life. 50, 51, 54, 55, 56, 58.
16. He shall ascend up where He was before. 62.
17. He knew all things from the beginning. 64.

18. Peter testifies Thou art the Christ, the Son of God.
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VI. WITNESS OF JESUS ASSURING DIVINE COMFORT. John 14:1-31.

Testimony.

1. They are to believe in Jesus as God. 1.
2. His Father's house His house. 2 a.
3. He goes to prepare a place for them. 2 b.
4. He will come again and receive them unto Himself.
3 c.
5. He is the way, and the truth, and the life. 6 a.
6. No one cometh to the Father but by Him. 6 b.
7. He that hath seen Him hath seen the Father. 9.
8. He is in the Father and the Father is in Him. 10 a,
11.
9. He will enable them to do His works and greater.
12.
10. He speaks the Father's words. 10.
11. He goes to the Father. 12 c.
12. Whatsoever they shall ask in His name He will do
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13. The Father shall be glorified in the Son. 13 b.
14. He will ask for them an abiding Comforter. 16, 17.
15. He will also come to them Himself. 18.
16. They shall live because He lives. 19.
17. The Father will love those who love Him. 21.
18. He and the Father will abide in them. 21.
19. His words are the Father's words. 24.
20. The Father will send the Holy Spirit in His name.
26.
21. He shall teach all things and explain His words.
26 b.

- 22. He gives them peace in their troubles. 27.
- 23. He foretells His going to the Father. 29.
- 24. He has overcome Satan. 30.

There are thirty-six such witnesses as the above in the book, giving three hundred and sixteen like testimonies to the deity of Jesus Christ.

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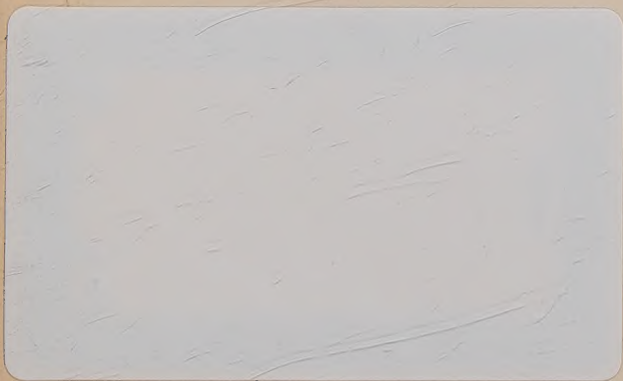
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